EDITORS

E. Y. MULLINS, D.D., LL.D.,
Editor-in-Chief.

W. J. McGLOTHLIN, Ph.D., D.D., *Managing Editor.*
W. O. CARVER, Th.D., *Review Editor.*

A. T. ROBERTSON, D.D.,
Business Manager.

J. R. SAMPEY, D.D., LL.D.
GEO. B. EAGER, D.D., LL.D.
B. H. DEMENT, D.D.
C. S. GARDNER, D.D.

ASSOCIATE EDITORS.

REV. B. H. CARROLL, D.D., LL.D., Fort Worth, Texas.
REV. D. F. ESTES, D.D., Hamilton, N. Y.
REV. J. H. FARMER, D.D., LL.D., Toronto, Canada.
REV. A. H. NEWMAN, D.D., LL.D., Fort Worth, Texas.
REV. J. P. GREENE, D.D., Liberty, Mo.
REV. H. C. VEDDER, D.D., Upland, Pa.
REV. W. T. WHITLEY, A.M., Ph.D., Preston, England.

On general matters address Prof. E. Y. Mullins, Editor-in-Chief; with regard to articles and editorial business, address Prof. W. J. McGlothlin, Managing Editor; with regard to books and reviews, address Prof. W. O. Carver, Review Editor; on business matters, address Prof. A. T. Robertson, Business Manager.

Digitized by the Internet Archive
in 2025

https://archive.org/details/review-and-expositor_1911-07_8_3

THE REVIEW AND EXPOSITOR

Vol. VIII. **July, 1911** **No. 3**

THE ATTITUDE OF BAPTISTS TO CATHOLICISM—ROMAN AND GREEK.

BY THE REV. JOHN CLIFFORD, M. A., D. D., LL. D., LONDON, ENG.

What is it that gives such special importance, at this moment, to the question of the attitude of the Baptist churches of the world, towards the Roman Catholic and the Greek or Eastern churches?

Three facts, from amongst others, may be cited.

First, there is the emergence of what is called the Baptist World consciousness. The language is new; and it is descriptive of an experience that is also new, in its intensity, wide range and special developments. It is only within recent years that it has found voice, first in the denominationl newspapers, then more audibly in the Baptist World Congress held in London six years ago; next in the response of Baptists all over the world to a remarkable awakening of spiritual life in Russia and Southeastern Europe; again at the gatherings of the Baptists of Europe in Berlin in 1908; and once more in the assembling of representatives of Baptist churches from all parts of the earth in a second Congress at Philadelphia.

Surprising as it may seem that the birth of the conviction of belonging to a Catholic or Universal Church is so late, the historical student knows how to account for it. It was so with

primitive Christianity. The first disciples of Christ went forward with their work without realizing the universality of their principles, and the catholicity of their religion. Professor Ramsay says, "The Church gradually became conscious of the real character of the task which it had undertaken. It came gradually to realize that it was a world-wide institution, and must organize a world-wide system of administration. It grew as a vigorous and healthy organism, which worked out its own purposes, and maintained itself against the disintegrating influence of surrounding forces; but the line of its growth was determined by its environment."[1]

Ideas inherent in a social organism may have to wait long before they find the conditions favourable to their development. It has been so with the Baptist churches. Their governing principles are intrinsically catholic. They build on universal foundations; on the rock of truth and not on the accumulated moss of tradition and custom. They assert the absolute, sufficient and exclusive authority of the Lord Jesus Christ in and over the individual Christian, and in and over the community of believers. That is central to their faith, and it is catholic. They hold that the New Testament contains the will of the Head of the Church, that each Christian must have free and unrestrained access to it, and be unfettered in his interpretation of and obedience to it. They contend for the essential principle that the Church of Christ is only built according to His will when it consists of those who are conciously His disciples, and have personally experienced the transforming influences of His spirit. They stand for a spiritual church. That carries all the other principles of their faith and practice.

Now these principles and their logical corollaries were the stock of original Christianity, and held full sway in the Christian churches of the first century. In the century that followed, "The church was" in the language of Professor Harnack, "lifted out of its original environment and plunged into Hellenic modes of thought, that is, into the syncretism of

[1]The Church in the Roman Empire before A. D. 170, by Prof. W. M. Ramsay, M. A., LL. D., D. C. L. p. 361.

the age and the idealistic philosophy."[2] Still, an intractable element remained outside. The transfer was resisted. There was a revolt against the surrender. For ages a protest was maintained; partly by individuals, partly by communities of Christian men who constituted an unceasing witness for the ideas and principles which form the soul of the Baptist faith and life.[3] But the individuals were few, and the societies sporadic. The resistance was unpopular, and those who made it were persecuted. They were driven into the holes and corners of the earth; had to fight for their lives, and often fell in battle. Grateful if they were allowed to exist at all, nothing seemed more remote than that they should cherish dreams of filling the world with the harvests of their toil.

But in these later years the Baptist churches have been coming to their own; only to a very slight extent at present on the continent of Europe; to a larger degree in Britian, and to the fullest measure in the great Republic of the West. The bounds of freedom have been widened. Governments have taken a neutral position towards religious organizations. Facilities for travel have increased. Inter-communion has been multiplied. The churches have become acquainted with one another, and with their dispersion over the earth, and thereby they have discovered not only that they are in possession of the vital and vitalizing principles of a true Catholic Church, of an eternal religion, stripped clear of the blighting and burdensome accretions of the ages; but also that they have a capacity for taking the lead in furthering the religious life of mankind; a capacity inherent, not in any mere mechanical organization, or in the personalities of any period, but in those central and catholic ideas and principles in which, as churches, they live and move and have their being.

II.

The second fact is not less significant. It is the invasion of Protestant lands by Rome in a spirit of fierce aggressiveness, resolute determination, infinite craft, rigid exclusive-

[2]The Constitution and Law of the Church in the First Two Centuries, by Prof. Adolph Harnack, p. 254.

[3]Barclay's "Inner Life of the Religious Societies of the Commonwealth," p. 12.

ness and uncompromising intolerance. Since 1870 the classical land of Italy has been in revolt against the venerable Church. Portugal is expectant of release from its grip. Spain seethes with distrust and hatred of its sway. Crowds have left "the faith" in Austria. "Modernism" is eating like a canker at the heart of Rome, and taxing all the skill and patience of the Curia and of the Pope to limit its ravages. Therefore the forces of Roman Catholicism are now directed to the conversion of the Anglo-Saxon race. That is the goal of the policy of the Pope. With absolute devotion and splendid zeal the leaders and representatives of Rome are dedicated to the capture of the progressive peoples. Enormous sacrifices are being made. Nothing is held back. No effort is too great. No expenditure of time and money is regarded as too costly to win the young from their allegiance to Protestantism. The machinery of education is worked with sleepless vigilance. Superstition is welcomed. The arts of magic are employed to win the unreflecting, and a low morality follows in their track; for as Lecky says, "When credulity is inculcated as a virtue, falsehood will not long be stigmatised as a vice."[4] It is an hour of special danger to the gospel of Jesus Christ, a menace to the spirituality and power of religion.

The third fact, though the most recent, is certainly most prophetic. It is the spiritual and intellectual renaissance now proceeding amongst the races dominated by the presence of the "Holy Oriental Orthodox Catholic Apostolic Church," or using the briefer designation, "The Eastern Church." That church did not share in the Reformation.[5] It is only just emerging from the Middle Ages; the stagnation of centuries is broken up. The church, which according to Dean Stanley, has always "been ready to die, but never surrender the minutest point which Council or Father has bequeathed it," and is as remarkable for its immobility as for its faithfulness to the Creeds, is astir with apprehension of, and aflame with indig-

[4]"History of European Morals from Augustus to Charlemagne," Vol. II, p13, Prof. W. E. H. Lecky.

[5]The Greek and Eastern Churches, by Walter F. Adeney, M. A., D. D., p. 160.

nation towards, the Baptist communities, that have sprung up straight from the pages of the New Testament in Russia and Servia, Herzgovina and Bosnia, Bulgaria and Hungary, and other parts of the southeast of Europe. The sleep of ages is ending; the winter is passing; the warm breath of the new spring is blowing healthily; the songs of the birds of freedom are heard, and the flowers and fruits of Russian nonconformity are beginning to appear. These events of the wonder-working Spirit of God have brought us face to face with new problems, new privileges, and new responsibilities; and together with the tactics of Rome have compelled the Baptist churches to realize more vividly the universal sweep of their principles and the catholicity of their ideas.

III.

For both these churches are great, venerated, and venerable. Their roots strike deep and far into the soil of the world's life. Great men have enriched them, and true saints have hallowed them. Their martyrs have exultantly gone to prison and death and their missionaries have poured out rivers of self-sacrificing toil for the extension of their sway and the increase of their numbers. Millions upon millions owe them allegiance, and look to them as the one way of salvation. Both are sacerdotal and sacramental. Both defend the magical interpretation of the ordinances, and offer a richly ornate, spectacular, dramatic and sensuous worship to the people. In each episcopacy is vital; and each asserts its superiority to the State in which it dwells. Both are exclusive, each of the other, and each of all other churches. In fact no two churches have so many points in common as the Oriental and Occidental, and yet no churches are so strongly averse to one another. But the exclusiveness springs in the Greek Church from an inflexible fidelity to orthodoxy; whilst in the Roman Church it is due to Papal absolutism and the necessity for a rigid resistance to anything approaching to insurbordination. Thus Catholicism, both Roman and Greek, challenges us to combat. We can not escape. Our ideas

and principles force us on to the field. Whoever declines the contest, we can not. Loyalty to the Lord Jesus compels us to assert a third catholicism, a catholicism not of the letter but of the spirit, not of external form but of inward and personal experience; not exclusive but inclusive of all who in any place, and in or out of the churches, accept Christ Jesus as Saviour and Lord; and possess a faith in Him that works by love and keeps the commandments of God.

Cardinal Newman affirms that the ultimate question between Catholicism and Protestanism is one not of history or of individual doctrine, but of first principles. That is not wholly true, nor is it all the truth; but it is accurate to represent the conflict between Catholicism, Roman and Greek, and Greek, and the catholicism that is Protestant, as at bottom a conflict of ideas and principles, that like fire and water, are in eternal collision. It is no mere war of this church and that. The real encounter is between ideas and the systems they create for their embodiment. On all sides men are honest and sincere, devoted and zealous; but the warfare is far deeper than the men, though it proceeds through the men and by the men. The men are but the visible garniture of the ideas; the collision is in the constitutive and regulative ideas of the Roman and Greek Churches on the one side, and the Baptist and their sister Protestant churches on the other—ideas that mould the character of the individual, fix the form, and determine the activities and influences of the ecclesiastical society created, and regulate the relation both of the individual and of the society to the State. The conflict is, (1) of different conceptions of Christian unity; in what it consists, how it can be secured and maintained; (2) of deeply opposed interpretations of religion; what it is, and how it is meditated to the souls of men; (3) of antagonistic conceptions of faith; its object and exercise, its nourishment and life; (4) of contrary and contradictory ideas of the ministry of the Church as to whether it is sacerdotal, episcopal, and exclusive, or personal, catholic and free, and (5) of alien notions of the relations of the State to religious Societies. These are the forces in conflict; and it does not appear to me to be more than the truth

to say that on these things the Roman and Greek Churches are not only at war with us, but with the mass of men outside all churches, in all lands, with the advancing life of the world and with the true Catholicism of the Church of Christ.

IV.

On nothing is the difference between these churches deeper or more decided than on the subject of catholicism itself. Roman and Greek Churches agree in asserting their claims to catholicism, and in maintaining an absolutely exclusive attitude not only towards all Protestant Churches, but also towards each other. Each proclaims itself the one and only true church; the one center of unity. Each claims that it stands where it was placed by Christ on the rock, endowed with the prerogatives He bestowed, enriched with all supernatural grace, and against her the gates of hell shall not prevail; and each contends that its genesis, ecclesiastical organization, and the New Testament are all part of one and the same divine growth.

The latest expression of the Roman doctrine of the church is given by Sohm, and expounded by Harnack. According to Sohm, the Roman Church is the logical and necessary consequence of primitive Christianity. It is the one ecclesiastical entity. There is no church outside it. It has no "sister churches." There is no "invisible church." There is no "people of God" beyond the bounds of the mighty and august institution of Rome. It is the primary and eternal unity, and out of it come the Papal monarchy, Papal infallibility, and the entire Papal system.

Now all this is in direct antagonism to the documents on which we depend for our knowledge of original Christianity. There is not so much as a trace of it in the apostolic gospel. Our "sources" paint an utterly different picture of the organized Christian life of the first hundred years. There we see "churches" meeting in Corinth and Rome, Thessalonica and Ephesus, acting as self-contained units, sovereign within their own area, independent of each other yet in loving fellowship, embracing all those who "are called to be saints in Christ Jesus" wherever placed, and irrespective of the race to

which they belonged or the social position they occupied, and forming altogether that religious "entity", (of all the most sacred and transcendent) "the body of Christ", "the habitation of God through the Spirit." It is the realized presence of Christ in the hearts of trustful and loving disciples as they meet together, that makes a church. Harnack bears witness that "the independence of the individual community was at its greatest about 150 A. D., although every community may have considered itself as an embodiment of the **One** Church;" for "this view and complete independence do not exclude but rather postulate one another."[6] The thought of the unity of all believers in Christ was always present, binding these far-sundered societies into a glad fraternity; but the reality, completeness and independence of the individual communities was assured and acted upon without question and with a progressive efficiency.

That is the catholicism of the churches of the New Testament. They do not constitute a formal and visible unity. They have a brotherly but not a corporate relation; a real but not a mechanical oneness. They are not staked off and hedged round by unreal creeds, or the ascendency of one supreme ecclesiastical person. No doubt the cast-iron unity of the Roman and Greek Churches has increased their domination over men, enforced their claims to universal sovereignty, given to it majesty as an institution, kept its forces together, made it invincible as a persecutor, multiplied its members and increased its successes. But what a prodigious price these Churches have paid for the retention of this false notion of ecclesiastical unity! They have saved their Churches, and lost religion. Christianity has been slain by those who professed it, and it would have passed from amongst men but for the Reformation. The gospel has been betrayed. An idea of God has been taught contrary to that revealed by Jesus Christ. The mind has been put in fetters; originality has been stifled; initiative quenched, superstition nourished, immorality promoted, compromise fostered, equivocation encouraged, justice

[6]The Constitution and Law of the Church in the First Two Centuries, by Prof. Adolf Harnack, p. 234.

denied, freedom refused and even wars creatd in the name of religion, and for the sake of the church.[7] The tactics, the ideas that organized the Roman and Greek Churches are not those of the Christian religion. They come from other sources. They do not express the policy of the New Testament. They are its opposite. They are imperial and political supremacies transferred to the empire of the spirit.

V.

To secure this formal and mechanical unity, the Oriental and Occidental Churches have insisted upon an inflexible orthodoxy on speculative and subtle points of theological belief, and not on personal trust in, and union with, the Lord Jesus as the basis of Christian fellowship. They start the Christian life in a sacramental and theological sphere, not in that of conscious discipleship to the Saviour. They agree in giving a primary place to the acceptance of an archaic intellectual and sacerdotal system of faith, and not to a fresh and living experience of the grace and power of Christ. Accordingly the Church is identified with a philosophical body of doctrine claiming to rest on revelation, but "developed," that is, increased, restricted or expanded from age to age by Council and Pope, and then imposed as the one condition of salvation.

But as if to demonstrate the utter folly of this test and basis, it is on this very subject that the two Catholicisms split. Centuries ago the quarrel began, and today it still goes on, as to the **filioque** clause of the Nicene Creed; i. e., as to the question involving the profoundest mysteries of the nature of God, whether men should affirm their faith in a "single procession" of the Holy Spirit from the Father (as held by the Eastern Church), or in a "double procession of the Holy Spirit from the Father and the Son, as is maintained by the Church of Rome. True! the controversy was not solely due to an

---

[7]"But the most hopeless barrier to Russian progress is her Church, the Greek Church. From the Greek Church it is impossible to see how she will escape. Wherever the Greek Church has become paramount, it has proved infinitely more sterilizing in its influence than has the Roman Catholic Church." Dr. Emil Reich's "Success Among Nations," p. 200.

unbridled eagerness to fix a subtle point in the definition of the Trinity! It was not about mere words. It went deeper. It sprang from many causes, some of them racial, others political, and again others due to the rivalries of the Patriarchs of Rome and Constantinople. But the radical mistake was the insistence on intellectual agreement upon the mysteries of the Divine Nature as requisite for salvation; thereby turning the Church of Christ into a school of theology under professors and masters, instead of a brotherhood of disciples of the One Lord and Master, Jesus Christ. At the center of the Christian faith there was placed a certain speculative and philosophical definition of the Christian idea of God, instead of the simple sufficing revelation of the Father, in Christ reconciling the world unto Himself, not imputing to sinful men their trespasses. The Church was built on logic, not on the soul's experience of Christ Jesus as Saviour and Lord. Battles raged over the unavoidable differences of human judgment on the contents of revelation and the difficulties of apprehending the doctrines of theology, when peace ought to have been found by recognizing the fact that varieties of intellectual opinion may subsist side by side with a common realization of salvation by faith in Christ, and a complete unity of subjection to His authority.

The results of this controversy have been most deplorable. Not only has it separated the Catholic Churches of the East and West; but it has produced sterility of thought, poverty of effort, and degradation of morals. Lecky says, "It introduced among men a principle of interminable and implacable dissension, but it scarcely tempered in any appreciable degree their luxury or their sensuality. . . . A boundless intolerance of all divergence of opinion was united with an equally boundless toleration of all falsehood and deliberate fraud that could favor received opinions."[8] Would that had been all! But it is not. Nothing has done more or is doing more now, to hinder the progress of the gospel than this demand for the acceptance of theological propositions as if acquiescence in

[8]History of European Morals from Augustus to Charlemagne, by Prof. W. E. H. Lecky, Vol. II, pp. 14, 15.

them were the "faith" of the New Testament and the new life depended solely on exercises of the intellect. It has misrepresented the teaching of Christ, given men a false idea of God, blocked the way to peace, thrust men into a prison house of despair and dejection, quenched the springs of joy, and sapped the sources of moral strength.

Not that Articles of Faith, Confessions and Creeds are without value. By no means. "There can be no religion without thought; for a man must conceive an object before he can sustain any natural relation to it;" but God is larger than all our creeds, religion is too rich and vast to be set out in a few phrases, and Christianity is so completely centered in personal acts of mind and heart and will towards the personal Christ, that it is fatal to offer the gospel to men inseparably bound up with a view of history and of the world, of God and of life, derived from the past and divorced from the living present, instead of carrying men into the presence of the crucified and risen Christ Himself as the one and only Saviour and Master and Lord of His people.

VI.

But far more destructive of the Christianity of Christ Jesus is the claim of these two Churches to circumscribe, control, and limit the action of the grace of God towards men. The Eastern and Western Churches are supersaturated with sacerdotalism and have created a colossal priestly order, a great official class, a clerical tyranny, shutting out God and His Son Jesus Christ from the souls of men. The priest lays claim to a magical character and power, asserts that he alone is able to secure the forgiveness of sins and the life everlasting, gives to the "ordinances" of Christ a magical interpretation, and through them becomes God's substitute; an intermediary, who with his instruments and ideas robs religion of its spiritual immediacy, ethical breadth and sipiritual intensity. Canon Newbolt voices the teachings of the sacerdotalists of all churches when he says "Baptism is the initial force which is brought to bear on the soul born by nature in sin."[9] The

[9]Religion, by Canon Newbolt, p. 60.

priestly administrator mediates the new life through the water he has consecrated, and then sustains the life which he has created by "the bread and wine," now become the actual "body and blood of Christ" by his consecrating act. Thus the simple institutions of baptism and the Lord's Supper are converted into vehicles of grace over whose dispensing the priest has full control, so that he can say to men, "You must come to me before you can get to God: and accept my services in order to be sure of entering into His favor." So these Churches carried the ancient Pagan faiths with their degrading priestly ideas over to the simplicities of the gospel of God, and changed the glory of the revelation of God in Christ into a profanation of the Divine Name and an appalling calamity to the human race.

For there is not the faintest tincture of sacerdotalism in the religion of Jesus. He never called Himself a priest. Living face to face with a priestly religion, He was the open foe of the priesthood, and designedly shut it out of the plans He gave for His new religion. He will have none of it. Nor does it obtain even the slightest recognition in the Church of the New Testament. "Disciples," "apostles," "prophets," "pastors," "teachers" are all there; but no "priests" as they were known in other regions. Nothing is more decidedly alien to the spirit of Christ than that priesthood which has been the great enemy of God and man.

VII.

The main support of sacerdotalism is the doctrine and domination of the Episcopate. "The supremacy," says Cardinal Newman, "of Apostle or Pope or Church or Bishop is the essence of Revealed Religion." "No bishop, no church," is the pivotal dogma of the Catholicism of East and West. The monarchical and imperial idea reigns with unchecked sway both at Rome and Constantinople. Each Church is a hierarchy; its center is the bishop; and naturally and logically the issue is the Papacy of the West, and the Patriarchates of the East. Government is centralized. The Church consists of bishops,

priests and deacons. They rule. The laity have no place. The stately fabric of papal and patriarchial power, built up through centuries to its present prodigious height, withstands all change, and defies every attack. Itself a depotism, episcopacy abets tyranny. "Representative government" it will not endure. "Modern civilization" it denounces. Arrogance and intolerance it feeds and to superstition it gives strength. It makes individual freedom impossible, denies the right of private judgment, thwarts social ameliorative effort, and stands right across the way of human progress.

That surely is not the New Testament polity. There is no bishop in the modern sense within its covers: and all we read about him consists of hints and warnings against permitting his appearance and domination amongst the followers of Jesus Christ. "The kings of the Gentiles are their masters, and those who exercise authority over them are called benefactors. **With you it is not so**; but let the greatest among you be as the younger, and the leader be like him who serves." (Luke xxii., 25, 26.)

It follows from these hierarchical and sacerdotal ideas that wherever Roman and Greek Churches are, they claim supremacy. They set themselves above every earthly power. Either they enter upon a contest for precedence, or the State accepts the control of the Church. In Russia State and Church are one, and in effect the Church is that one. The Roman Church is a rival and potent State within the State. "It is a political creation." . . . "It is just as essential to this Church," says Harnack, "to exercise governmental power as to proclaim the gospel . . . .It employs all the means of which states avail themselves, including therefore, crafty diplomacy and force." It interferes in the affairs of nations; is courteous to some and hostile to others; persecutes openly where it dare, and subtily where it is not easy to show its hand; dictates or warps policies, supports or checkmates dynasties, negotiates with the parties in power, claims diplomatic rights, creates wars, and subordinates all things to the supposed interests of the Church.

Like the Scottish Covenanters, Baptists give their witness

to "the covenanted work of the Reformation and Christ's kingly government of His House." They stand for the complete neutrality of the State towards all religious Societies, for the full and equal rights of citizens as citizens in the government of the State, irrespective of theological belief or ecclesiastical relationship. Their motto is a Free Church in a Free State.

Baptist catholicism is thus committed to the task:

(1) Of completely eliminating in all lands the hurtful policy which makes Commonwealths subordinate to Churches on the one hand; or subjects the Churches to the patronage and control of parliaments on the other.

(2) Of excluding the monarchial or episcopal idea and method from the ministry of the churches; destroying the division between laity and the clergy, and making a free course for the use of all the gifts with which the Head of the Church enriches His people.

(3) Of ejecting the last traces of magic from the exposition and use of the ordinances of the Christian religion.

(4) Of restoring conscious descipleship to Christ, and personal experience of the grace of God in and through Christ Jesus, to the place from which it has been so long dismissed by a misleading intellectualism; and

(5) lastly, of bringing in that true catholicism which secures the unity of the Church by embracing all the redeeming action of Christ Jesus and all the renewing work of the Holy Spirit in the hearts of men.

BAPTISTS IN THE MODERN WORLD.

BY PRESIDENT E. Y. MULLINS, D. D., LL. D., LOUISVILLE, KY.

The modern world is a world of profound interest to Baptists on many accounts. One of the most vital and searching of all tests which could be applied to a religious denomination is the power of adaptation to the world in which it seeks to do its work, and in its ability to grapple successfully with the conditions which confront it. Some of the characteristics of the modern world we may briefly enumerate simply by way of reminder to the reader.

That which has done more than any other one thing to change conditions in the modern world is physical science. Invention and discovery have revolutionized the industrial world. Scientific methods and principles have changed the type of thought in the intellectual world. A new philosophy has arisen on the basis of scientific discovery. As a result, there have come changes in a number of directions. The influence of science in reorganizing the industrial world has awakened a very widespread social unrest, and the prevalence of scientfic methods of investigation has deepened the sense of mystery in religion led many to questionings unknown in past ages. And yet there has been remarkable missionary activity and a deepening of religious conviction on the part of a large element of the modern Christian world. Democracy in modern times has made unparallelled strides forward. Baptists in England are exerting an increasing influence upon the public life of the community, and all over Europe and particularly in Russia a Baptist movement is in progress, while in the United States of America, Baptists are the most numerous body of Christians and equal to any in equipment for work. In Canada also Baptists are a progressive and vigorous people, pushing forward to greater things. Baptists have become in a sense never before true a genuine world force. I invite the attention of the reader to a consideration of:

The problem of adaptation which confronts Baptists in the modern world. Life is defined in terms of correspond-

ence between internal and external relations. The power of the organism to adapt itself to an environment and utilize the environment for its own ends is the measure of its vigor. Vitalism is a form of philosophic thought which conceives of the universe as being in a process of change. The philosophy of becoming, under the influence of the evolutionary hypothesis, has seized strong hold upon many modern thinkers. Indeed, it has been carried to a wholly unwarranted extreme by those who wish to exalt it as the supreme category of being. That which is characteristic of life, however, needs no proof, and that adaptation to environment is a fundamental necessity of all living things cannot be gainsaid. This must not be understood as excluding the element of the permanent. Reality, on the contrary, contains both the permanent and the impermanent. The problem of adaptation, therefore, presents itself to Baptists as to all other peoples. The truths of theology, insofar as they are final, of course do not change. Christianity is the final religion, and its truths are ultimate But human conceptions of the meaning of Christianity inevitably undergo change. Theologies written seventy-five or a hundred years ago fail to touch many vital issues which present themselves in modern times, not because the theologies were necessarily false, but because the controversies have shifted to new ground. Ritschlianism, for example, in modern times, is a theological and philosophical expression of the modern scientific point of view, and it has given rise to a controversy of a totally new kind. Adaptation to environment, therefore, theologically, involves the meeting of this and other issues which have taken their rise in our day.

Again, adaptation is called for through changes in human relationships, giving rise to new ethical problems. Moral principles remain unchanged, but concrete conditions change. Modern business has given rise to a large number of ethical questions not previously known. The trust, as an instrument of commerce, is in itself a great ethical problem. The claim that many are making that morals are transient in principle and that right and wrong vary with the age is essentially an unsound position. Conditions affect relationships. The devel-

opment of the social organism gives rise to new relationships, and it is in the application of moral principles to these new relationships that adaptation is called for.

Again, in denominational organization the problem of adaptation arises. The unity of the denomination, our increasing numbers and wealth, opportunities in the mission field, the collision of forces in denominational work, the necessity for effective forms of denominational and religious organization impose the necessity for thoughtful and careful attention to forms of organization. With Baptists the problem here consists of the necessity for preserving the genius of our denominational life and at the same time to achieve efficiency. There are other directions in which the problem of adaptation presents itself, but these will be sufficient for our immediate purpose.

Let us note, in the next place, the opportunities and duties of the Baptists in the modern world. The missionary opportunity is the greatest which has ever confronted Christendom. This is a commonplace which needs no emphasis. In the pagan nations rapid development is in progress and a wide door of opportunity is open. But for Baptists there is a very special and peculiar opportunity in the present situation in Europe. It is interesting to observe that in Europe there is a revival of the Anabaptists, which became a spent force in the age of the Reformation. The principles of the Anabaptists were too radical for the age in which Anabaptism exerted its influence. It was without political or governmental backing and without any of the forms of governmental or physical power, and as a consequence it was soon driven off the face of the earth in Europe. State churches arose in the Reformation countries, and in Roman Catholic countries of course such a movement was predestined to fail. But during the last century democratic government has made great strides in European countries, and in many of them there are popular assemblies representing the people and passing laws for their government. Education has been diffused much more widely, the circulation of the Scriptures has gone on apace, and while religious liberty in the full sense is not known as yet, toleration has made great

strides, and throughout Europe a Baptist movement of very profound significance is in progress. In Russia especially do we see the movement gaining great momentum. Under modern conditions the Baptist movement in Europe is bound to go forward. American and English Baptists, who enjoy a much larger measure of religious freedom, and who have grown in numbers, influence and power until they are able to do anything which they undertake, should give heed to the loud call which comes from Europe in the present course of events.

In the social and political sphere throughout the earth, Baptist principles are making rapid strides forward. If the general principle is true that social development has as its fundamental principle religion, then we may conclude that the Baptist type of religion is most fundamentally in accord with the ongoing of the world toward democracy. This point of consanguinity between Baptists and modern democracy in the political sphere constitutes one of our very greatest opportunities, and it would be calamitous to the social and political development of the world, as well as to the Baptists as a people, should they, in this age of the triumph of the principles of democracy, abandon their own ideals of individualism and independency. There is, therefore, a great opportunity for Baptists to demonstrate to the world the efficiency of democracy in church life. To this end, of course, unity is called for. Voluntary co-operation is the only principle on which ecclesiastical efficiency can be achieved among Baptists, unless we change radically our ideal and conception of our mission to the world and our function in society.

It follows from the above that a supreme duty resting upon Baptists is in the direction of education. Spiritual life which is unintelligent can never achieve the highest results. A people great in numbers, great in wealth, great in principles, must needs have the very best educational equipment in order that it may supply leaders for the work it is called upon to do. There is, therefore, confronting Baptists an opportunity for unified effort through intelligent leadership such as we have never known in the history of the world. This does not

necessarily mean the merging of existing organizations in one another. But it does mean intelligent co-operation and fraternal adjustments upon the great world field.

I note in the next place the perils of the Baptists. Here, again, we shall consider the matter from the point of view of the church itself, of Christian doctrine and social and political life. We note, first the perils of the Baptists ecclesiastically. These may be summed up in two general statements. The first is the peril of over-emphasis of the ecclesiastical side of our life to the detriment of the spiritual and missionary and practical. The other peril is in the direction of an under-emphasis of the ecclesiastical in behalf of the other interests. Let us note, next, the dangers of over-emphasis. The democratic and simple organization of a New Testament church is inevitably placed at a certain disadvantage in comparison with a great hierarchy. Being without ecclesiastical dignitaries clothed with authority, the local church seems to be a feeble thing. There is, therefore, a sort of natural tendency on the part of many to make up for the absence of a great ecclesiastical organization by accentuating the simple forms of ecclesiastical organization. The sense of danger impels in this direction. And yet, of all peoples in the world, Baptists need to guard against the perils of ecclesiasticism. It is altogether possible for their true message to suffer total eclipse where the energy and genius and scholarship of the denomination are concentrated exclusively upon the effort to prove the validity and Scripturalness of the polity and the ordinances. The attitude of over-emphasis in this direction invariably fails in its appeal to the great masses of men, and give rise to a tendency to isolation and insulation from the currents of life round about. Ecclesiasticism in all its forms is at a discount in modern times, and false ecclesiasticism among Baptists is fatal to growth and progress.

On the other hand, there is a danger of an opposite kind. The reaction against the ecclesiastical conception may swing so far that our church life will be destroyed. I think Christian history is conclusive on the point that Christianity as a historic force requires an external organization in the form

of a church. Without such an organization it is very likely that Christianity will evaporate into intellectualism or mysticism. Somehow, it seems to be true that the characteristic truths of the gospel require external symbols for their propagation in the earth. A church and ordinances which symbolize the essentials of Christianity are therefore of the greatest possible value in practical effort. Baptists hold to the minimum of ordinances and church organization. It is scarcely possible to reduce Christianity in this respect to lower terms. We are already almost a disembodied spirit. To abandon our plea for a legitimate church life and for the Scripturalness of the ordinances would be to weaken our position greatly. Baptists, therefore, would seem to be called upon to avoid the extremes in both these directions.

Christian union is becoming one of the burning questions of the times. Baptists are naturally, of course, opposed to such forms of Christian union as tend to exalt ecclesiastical authorities to a position of lordship over the churches. Instinctively, we look to the kind of union which is voluntary and spiritual rather than that which is organic and official. We cannot, however, afford to ignore movements for Christian union. There are many ways in which we may practically co-operate with other religious bodies without the compromise of our principles. As a practical matter this is being done now and will continue no doubt in increasing measure. It is an interesting fact that nearly all forms of interdenominational Christian coöperative effort are Baptist in form—that is, voluntary. The tendency, therefore, and movement toward Christian union is in a very large degree a Baptistic tendency. Baptists have not presented programs of Christian union because they have felt that Christian union would come as the result of growth, rather than through contrivances, ecclesiastical or otherwise, looking toward that end. They are not without the utmost interest in means for Christian union, but they believe union will come along lines of individualism and the voluntary principle.

Doctrinally there is also a peril which needs to be considered by Baptists. We live in a scientific age. The supreme

criterion of truth is that of causation, and this principle is taken from the sphere of physical science. The whole intellectual movement of modern times has been in the direction of reconstructing all doctrines and all systems of truth in obedience to this principle of physical science. There has been to a very large extent an ignoring of the personal and voluntary principles in the conception of truth itself. The intellect alone has been taken as the measure of humanity, whereas the will is as vital and essential as the intellect. The peril doctrinally, among Baptists, lies not so much in the modifications of particular doctrines which are taking place within evangelical limits, as in a passion for reconstructing all conceptions of doctrine in a manner which ignores the religious side of experience. The fundamental distinction here is that between Christianity as intellectually and Christianity as religiously conceived. Doctrine is not the result of the activity of pure intellect. It is the expression of the life of the spirit in religion. Doctrine can never be economized and modified purely in the interest of a criterion of truth taken from physical science without fatal results to religion itself. Christ is the center of Christianity, and any view which robs Him of His central place will be fatal to the religious interests of mankind. Baptists, with their fondness for freedom, are exposed to the danger of intellectualism. We need to give increasing emphasis to the conservation of religion itself as revealed to us in and through Jesus Christ.

In the direction of social life there is a peril of a twofold nature. First, there is danger that Baptists as a rule will fail to correlate truth with life. We have been eminently successful as an evangelistic force, and have grown tremendously in numbers and influence. We are called upon today to exert our proper influence in the social sphere as well. And yet, there is a corresponding danger in the other direction; namely, that we will lose the truth we have in the effort to discharge our social obligation. The urgency of the social question is felt increasingly by large numbers of the finest spirits among us—men whose spirits revolt at the wrong and injustice of the modern social order, and who are deeply convinced that

Christianity is not discharging its full obligation in the matter of guiding the social development. Certainly religion was designed to affect life at all points, and as a denomination Baptists will fail of their mission unless they seek to share in the solution of the great social problems of the age. There is not space here to unfold even a tentative program. Our Presbyterian friends have established a social propaganda which seems to be doing excellent service. In any event, the denomination which sees clearly and grasps firmly the opportunity for social service will find a great sphere of usefulness awaiting it in modern life. At the same time, if we lose the evangelistic note and an individualistic message, we will inevitably lose our ground.

In closing it is sufficient to add that Baptists in the modern world face a marvelous opportunity for service. The sense of unity which is beginning to pervade our life everywhere ought to result in the setting in operation of a large number of very helpful influences. The Baptists of the world are a great and mighty people who are coming to a consciousness of their power.

THE ATTITUDE OF BAPTISTS TO THE NON-CHRISTIAN WORLD.

BY THE REV. HENRY CLAY MABIE, D. D., BOSTON, MASS.

In order clearly to treat our subject we need first to ascertain what a Baptist ideally is—wherein he represents the Christian norm. This determined, we may proceed to inquire what he signifies to the non-Christian world, and so what his attitude should be.

In attempting to answer this twofold question it is not assumed that the body of Christians designated Baptists are, as they exist, the ideal for all others. The aim rather is to state what religious contribution this people on their principles are adapted to make to the rest of mankind. Doubtless other Christian bodies also have their distinctive values to offer to the Christian weal at points where Baptists have been deficient. In the end it will probably be found that the full-orbed ideal will be a composite of the best represented by all .

The Baptist in the great body of truth which he holds is at one with all the evangelical brotherhood the world over. He has no desire for its own sake to be singular and apart from his brethren, but insofar as he does not properly belong with any of the families of the Reformed churches, he is left in a class by himself and must bear the consequences. The Reformers, with all the truth that they accentuated in their separation from Mediaeval Romanism, left out some important values and they brought over from Rome some corrupting and mischievous errors, having in them the seed of imperfect forms of church life, if not serious corruption. At some of these points, confessedly minor yet important, the Baptist has a message in part distinctive from others, essential to evangelical Christianity itself and ultimately to the whole world. Hence in answering a question like that at the head of this article, it is necessary to go over afresh the points at which the Baptists are differentiated from other Christians. It is this message as a whole which expresses their significance and attitude

to all to whom they would minister throughout the world that we attempt to define.

In this time when there is a strong appeal throughout Christendom that a united front should be presented to the non-Christian world, it is urgent that Baptists as well as others should make clear their real position; and that all parties should seek to eliminate elements which falsify or even embarrass their case, and that having found the irreducible minimum of the Christian message, they should go forth to the world with it, all saying the same thing.

As for the writer, he avows himself far more concerned to extend an ideal of New Testament Christianity than to persist in any mere denominational propagandism. For the purposes of this paper, therefore, the position of Baptist Christians is presented at its minimum in the hope that in so doing others may be encouraged to act similarly; also it is hoped by lending themselves as cordially as possible to their brethren of all communions, Baptists may help to diminish all fire from the rear and contribute their full share to the most effective campaign possible for the speedy Christianization of the world.

True, the Lambeth Conference of England in 1888 promulgated their famous Quadrilateral and in some other ways have given emphasis to their conception of Christian unity; yet the Presbyterian General Assembly of this country and some other bodies formally rejected that Quadrilateral. It yet remains to be seen if any single communion or even several of them working together can do better.

The late Ecumenical Missionary Conference in Edinburgh, notwithstanding a wide insistence on the desirability of a more formal unity for an efficient propaganda of missions in the future, did not give out a single definite doctrinal proposal to that end.

Now coming to the distinctive position of Baptists, were we to take for granted what the norm of a Baptist is, the idea of most people would be about as definite as the traditional notion of a man born blind, who when asked what the color of red was like, replied, "Like the sound of a trumpet." He

transposed what normally applied to sight into terms of hearing, his acutest sense. So the idea of many Christians respecting essential principles of Baptists or others outside that communion would probably differ as widely as their prejudices and prepossessions. Nor are the Baptists themselves on their part free from fault for these varying misconceptions, when we consider into how many sectional camps they, (as well as sister communions) have become divided.

The writer lately found himself in a waking dream wherein he was being questioned as to what a Baptist is, anyway. Speaking partly from his subliminal self, he apologetically answered, "Well, my friend, you must know that there are but few, if any, **finished** Baptists. Most of them are but working toward their position. The one I best knew, as most nearly attaining to the finished product, went to heaven years ago."

In justice to the people under review, it may be well to remember that the title Baptist by which they are known was originally a nickname, derisively flung at them, which since they could not shake it off, they have at least striven to make honorable.

In general, it may be said that a Baptist is but a New Testament Christian who individually has found himself in relation to Christ, his risen Lord, and who corporately is joined to other newborn souls in such an organism, called the church, as is best adapted to extend the gospel in its elemental purity and simplicity to all mankind. This definition, if taken with its fair implications, would for the writer suffice for the Baptist Trilateral. But to be more explicit, Baptist conviction consists in the five following principles:

(1). **The New Testament as the sole and sufficient authority for all matters of faith and practice.** In general, most evangelical bodies avow this. Yet among them are those who persistently think that they must formulate historic Christian tradition into a creedal statement which at points in our view displaces Bible authority itself. In illustration, at the late Morrison Centenary Conference in Shanghai, when it came to the announcement of the doctrinal basis on which the Conference proposed to stand, there was a paragraph which in ad-

dition to the Scriptures of the Old and New Testaments would have committed the Conference to the Nicene Creed as "sufficiently expressing the facts of the Christian faith." For a whole forenoon the matter was discussed pro and con and as the debate continued, the disunity increased. At length it was suggested (and the amendment was from the Baptist quarter) that if any form of creed was to be recognized at all, in deference to those who felt it necessary, it should simply be named with the proviso that such creed only **"substantially"** instead of "sufficiently" expressed the facts of the Christian faith. Whereupon the Conference became a unit and all spontaneously arose and sang the Doxology. Is it too much to prophesy that no future conference of evangelical believers will ever succeed in unifying measures that adds to or subtracts from Bible deliverances? Has not a principal cause of past disunity been the attempt to go beyond this? and are not those who insist on such a step the real schismatics?

It is simply Christian to stand for this and there can be nothing of final value in any confessional statement that departs from it.

(2). **The immediate lordship of Jesus Christ in things spiritual to the human soul.** Christ as the revelation of God is the exclusive master of the soul in all matters of religion and conscience; all others are intruders in this realm. Hence the irrelevancy of all hierarchies or any of their imitations in several communions which derive their types of polity from the same root. It is the central principle of the Baptists that the soul is competent under God to find and know the lordship and saviourhood of Jesus Christ for itself, apart from any human priest, mediator, ritual or ceremony whatever. This has been stated with great fullness, as well as cogency, by President E. Y. Mullins in his "Axioms of Religion." The Christian's relation to Christ is personal, firsthand and immediate. He acknowledges no essential, saving relation to any other person or thing than Christ Himself. He may be thankful for the providential relation to a Christian parentage, but even in the realm of Christian nurture the relation to the Christ, the second Adam, rather than to earthly and fleshly parents, is the

matter to be emphasized. It is this which even the great Bushnell in his work on "Christian Nurture" failed to discern—an error into which many another gifted and devout soul has fallen.

Yet while the supremacy of the divine over human authority in all matters of religion is fundamental, Baptists also stand for the noblest patriotism and loyalty to rulers in the civil realm. "Render therefore unto Caesar the things which are Caesar's and unto God the things which are God's." In mission lands then, whether to the Emperor in China, to the Mikado in Japan, to royal authority in India or tribal rulers in Africa, the Baptists teach loyalty to the civil authorities as compatible with worshipful regard of the one King in Zion.

The Baptist thus occupies a position at the very antipodes of any hierarchy in the Church of God. Hence, monarchically-bred communions, even as represented by the Reformers, have never understood the Baptists at this point nor have they known quite how to reckon with them. Failure at this point has accounted for much historic persecution in Germany, Scandinavia, Russia and other European states. Moreover, because the Baptist doctrine—nay, the New Testament doctrine—on this point is so unique, it has been deemed anarchistic and in Russia, nihilistic, whereas it is really nothing of the sort; it simply insists on the separation in thought and principle of the two realms of Church and State. This principle the new Republic of Portugal and many other ancient States have recently adopted.

(3). **The voluntary principle in the life of the churches.** This point is the logical deduction from the preceding one. If Jesus Christ is the immediate Head and Lord of the individual believer, with no hierarchical or ritualistic go-between, the conscience must be entirely free in its religious choices and activities. The goal of the gospel is the production of a new righteous spontaneity in the soul. But the Christian religion also begins with this principle, expects all disciples of Christ to exercise themselves in the grace of free religious action until it becomes second nature so to do.

To this idea Baptists historically have been devoted. Says

Bancroft in his "History of America;" "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." True, much is assumed by this position respecting the capacity of human nature in the average to exercise this freedom wisely, and there is much in Baptist history marked by great crudity and some folly. Something no doubt can be said for paternal and prelatical systems respecting the propriety of keeping the Church in leading strings during that stage which might be called the minority of particular embryonic churches. It is also a fact that on both Home and Foreign Mission fields Baptists themselves practically do try to build up the smaller companies of believers in process of tutelage into what may be called **dependent** rather than **independent** churches. Perhaps, reckoning with human nature as it is in its untutored states, this may always be more or less necessary, and it would be difficult to draw hard and fast lines between the dependent and independent stage; nevertheless it is believed by Baptists that, taking things all in all, the best results in the end will be reached by training regenerate people from the beginning to exercise the voluntary principle of self-government. It is believed that by so doing also in little companies of local churches rather than by an organized denomination, a multitude of tendencies to corruption, abuse of power and even tyrannies such as have darkened the pages of past history will be best avoided.

The New Testament church, ideally speaking, is thus a pure democracy with no account taken of age, race, sex, education or wealth. All church members are equal fellow-citizens and the majority decides. The local church itself within the realm of its legitimate purposes is the supreme court of Christ's kingdom, and its officers chosen by itself are of only two kinds —ministers, or overseers, and deacons—the first charged with spiritualities and the second with temporalities. "The idea of a metropolitan bishop, having charge of all the churches of a great city or of a diocesan bishop having charge of a province or state, is of post-apostolic origin and subversive of the scriptural idea of the bishop." The free, personal, individual

soul is thus the unit in salvation and of membership in the Christian church.

There follows from this the spiritual oneness of all believers in Christ, the unity of a common life, fruit of the one Spirit of the risen Lord. The first effect of argument respecting liturgical requirements, the insistence on mere opinion, creates a distinct shock to the divinely begotten fellowship which is of God Himself. The idea therefore that the churches of the future in any land, eastern or western, are likely to be helped to spiritual oneness by imposing upon them bands of artificial ecclesiastical contrivance to render them Anglican, Presbyterian, Methodist, Baptist, or what not, is a total misreading of the situation.

(4.) **The place and significance of the two ordinances of Christ's church,** viz.: Baptism and the Lord's supper, exactly as Christ gave them, to be maintained without change "until He come." Note the use of the term "ordinances" and not sacraments. These are mere symbols of living spiritual realities, having no magical or talismanic effect whatever, as the term sacrament generally presupposes. In themselves they absolutely do nothing for the soul, but like the colors or the seal of a state or nation, they represent something. They were chosen to stand as the insignia, the sign manual, the heraldry of the Kingdom of God. They are object lessons, both to the participant and the beholder and as such have vast pedagogic value, and it is for this kind of value that Baptists esteem them and so tenaciously adhere to them.

The individual, regenerate soul knows himself in the light of the New Testament and by experience, as spiritually alive from the dead and the younger brother of the Christ who "is the first begotten from the dead." The source of this new life of the disciple is the risen Lord—risen in two senses; first, historically dead and alive again; secondly, as a personal begetter of a new life in the disciple who is spiritually risen.

It is for this reason that the New Testament Christian called Baptist so emphasizes the initial ordinance of the Christian Church. It is distinctly not because he believes in the efficacy of water, even more or less, and applied in any one

of several forms, nor as ritually accomplishing anything in spiritual salvation. The Baptist distinctly repudiates all this matter as savoring of sacramentarianism. It is because immersion, and that only of all conceiveable emblems and symbols, so expresses the central element in his faith, namely: that He who once died for him and lives again has also by the Spirit enabled him to die to self and live again, that the Baptist so adheres to immersion. It is on the model and principle of his first act as a believer, namely: that of death to self and living again that his entire Christian life is brought out. Baptism is but the sign of the great foundational truth of Christianity. The Baptist conceives himself as ideally a **Son of the Resurrection.** The pedagogical value of this symbol in teaching spiritual things to all mankind is so great and so indispensable that the Baptist feels bound to promulgate it on all suitable occasions. Take away that symbol from the church and it loses its central object lesson. The very heraldry—the coat of arms—of the new kingdom which Christ himself adopted and enacted at the Jordan is destroyed. The incalculable loss of the impressional influence of this ordinance is ignored and corresponding dishonor is done, however unintentional, to the Christ.

Once throw off this heraldry of the Kingdom and the way is left open for departures even more radical from evangelicalism, departures which have hitherto led to widespread formalism and corruption of the primitive faith, so that in large parts of Europe, even, it has become necessary to re-evangelize vast populations throughout Italy, Austria, South Russia, and even in Germany and Scandinavia, not to instance England.

If therefore the proposal widely made in China since the Morrison Centenary, that mission boards formally consent to the exchange of members in cases of removal of residence in disregard of definite form of baptism were conceded, it will at once be seen how this would bear upon the historic position of Baptists respecting the retention of the ordinances in the form which they believe was divinely intended by the great Head of the Church. It would virtually result in the elimination from Chinese churches of the future of the pedagogic

value and impressional force of the symbol of that which is central in the Christian faith, namely, the atonement of our Lord through His death and resurrection. If the proposition in this light were submitted even to the missionaries, of the non-Baptist communions, in China, we sincerely doubt if they would take up with that position in the Christianity they have to recommend to that pagan empire. Indeed, a deputation of missionaries from a part of China who approached the writer in 1907 on this question, in answer to my queries, replied, "We would not have the Baptist missions in China give up their symbolic ordinance, especially that of baptism, for anything." When further it is remembered that probably one-third of the foreign missionaries in China of various names actually practice immersion for baptism, it will be seen with what reason the brethren referred to hesitated to commit themselves to a conclusion which their interview logically had in mind. Whether or not the matter of unified administrative action also in the conduct of the native churches of the East in the future is within the limit of practicality, is very doubtful.

(5). **The practical obligation upon every Christian to do his utmost for the immediate Christianization of the world in so far as this is practicable with the agencies, divine and human, which are at his command.** It is true that historically Baptists have not always stood for this principle. Indeed that is a part of their history of which they are not proud. Up to the time of Carey in England and Judson in this country, and even afterward, many of this name were radically anti-missionary in their sentiments and doctrinal beliefs. But this was but a mark of that human weakness and narrowness which appertains to human nature as untutored and unsanctified, and since Judson's day that branch of the Baptist people known as anti-missionists and anti-nomians in doctrine, have well nigh gone out of existence. In the light of a better understanding of the Scriptures, including the Great Commission itself, this people have come to see the importance of putting first things first. The first thing in the last commission of our Lord is the command to disciple all nations. Questions of ecclesiastical order and ordinances thus have fallen into their

relative though real place and at this hour it is safe to say that the attitude of this people towards the non-Christian world is in line with the most intelligent, aggressive and forceful bodies of evangelical Christians of every name. Indeed, even as Missions is the resurrection-Errand of the Church, not promulgated until the period of the forty days of the risen Lord, Baptists on their principles are particularly committed to the execution of that Errand, and have with all orientals an immense advantage for getting their message understood. Their present zeal is to ascertain how, with the minimum of obstruction in themselves, their opinions or their practices, they may place themselves in the front rank of those who seek to bring in the kingdom of our Lord Jesus Christ in all its fulness.

If these five principles, then, as embracing what Baptists believe to be fundamental are significant to themselves in order to the complete and normal working out of Christ's scheme, that significance to the non-Christian world will depend on: first, the extent to which these principles will increasingly approve themselves to that world in actual practice, as they have already done to a notable extent; and secondly, the degree in which other Christians also can without violence to their conscientious convictions add their seal to them in untrammeled coöperation, and their own personal fidelity to their principles.

Assuming that some cannot wholly agree with the Baptist position let them come forward with such amendments and modifications as they feel morally compelled to propose, approving so much as they can, consistent with Scriptural elements. The ability wanting to do this, we see no other path open but for the separate branches of the Christian Church which cannot agree to go on doing their best with such convictions as they have, with fervent charity among all parties; and thus to work out the best results possible in partially separate camps, while all abide in the same spirit until the Lord Himself shall come and take to Himself His great power and reign the one King in Zion.

HISTORY OF BAPTIST ORGANIZATION.

BY PROFESSOR A. H. NEWMAN, D. D., LL. D., FORT WORTH, TEX.

Baptists claim to make the New Testament Scriptures their standard of practice as well as of faith, and if their claim be justifiable, as the writer thinks it is, it should be easy to find the essentials of church organization and some guidance to the inter-relations of local churches in apostolic precept and example. It is generally admitted by scholars of presbyterially and prelatically organized bodies that the New Testament churches were congregational in their polity. Presbyterians find in the plurality of elders, a certain justification for their elaborate system of local church government by elders and its graduated tribunals (sessions, presbyteries, synods and general assemblies). The presbyterial organization of the Jewish synagogues, with their boards of elders that presided over the bodies and the local sanhedrins that exercised disciplinary functions, are supposed by Presbyterians to have greatly influenced primitive Christian local organizations, while the appeal that was provided in local difficulties to the central sanhedrin in Jerusalem is thought to furnish some sort of justification for the general assembly. Without attempting a complete critique of the Presbyterian system, it may here be remarked that Calvin and his followers went much too far, in the writer's opinion, in indentifying the Old Testament church with the New, in seeking to establish a theocracy, in justifying infant baptism as taking the place of circumcision and as a condition of membership in the Christian theocracy, in justifying the infliction of temporal punishments for supposed errors in doctrine and neglect of religious duties, in indentifying the Lord's Day with the Jewish Sabbath, etc. It would be easy to show, furthermore, that many of the harsher statements of divine sovereignty and arbitrariness by Calvin and his more radical followers, while ostensibly based upon expressions in the Pauline epistles, are

really based upon Old Testament conceptions not understood in their true relations.

The organization of local churches in the apostolic age was exceedingly simple. In the Pentecostal time at Jerusalem the apostles as the recognized exponents of the religion of Christ and as men filled with the Holy Spirit naturally assumed the leadership. When owing to the great concourse of converts, many of whom were far from home and without means of support, the equitable distribution of the provisions brought together by those who had means for the common sustenance called for responsible stewards, the apostles requested the brethren to choose seven men, whom they (the apostles) would appoint over this business and upon whom when they had been selected they solemnly laid their hands. There is no evidence that after the martyrdom of Stephen and the dispersion of the other six servers of tables their places were filled by the appointment of others.

It is not a little remarkable that the word "deacon" does not occur at all in the Book of Acts. The term occurs several times in the Gospels but is never applied to a church officer. In Romans 13:4 the word is applied to the civil magistrate, who is called God's deacon or minister. In Romans 15:6 Jesus Christ is designated as the deacon or minister of the circumcision. In Romans 16:1 Phoebe is spoken of as a deacon (deaconess) or minister of the church that is in Cenchrea. In 1 Cor. 3:5 Paul speaks of himself and Apollos as deacons or ministers through whom the Corinthians believed. In 2 Cor. 3:6 Paul speaks of himself and his fellow-workers as deacons or ministers of a new covenant and in 6:4 as ministers of God. In 2 Cor. 11:15 deacons or ministers of Satan are represented as fashioning themselves as deacons or ministers of righteousness and in 11:23 Paul speaks of himself and other Christian workers again as deacons or ministers of Christ. In Gal. 2:17 Paul repudiates the thought of Christ being the deacon or minister of sin. In Eph. 3:7 Paul speaks of himself as having become a deacon or minister in the Lord. In Phil. 1:1 Paul salutes the bishops and deacons or ministers. In Col. 1:7 Paul speaks of Epaphras as a faithful deacon or

minister of Christ, in 1:23 of himself as having become a deacon or minister of the gospel (so also in v. 25). In 4:7 he again speaks of Tychicus as a faithful deacon or minister. In 1 Thess. 3:2 Paul speaks of Timothy as a deacon or minister of God. In 1 Tim. 3:8 and 12 the qualifications of deacons or ministers are set forth after the qualifications of overseers or bishops have been given. In 4:6 Timothy is told that if he puts the brethren in mind of the foregoing things he will be a good deacon or minister of Christ Jesus.

From the foregoing examples of the use of the term **diakonos** in the New Testament, which seems to be exhaustive, it is evident that the term was not much used as a technical designation of a class of church officers, but as a generic term to indicate those who perform any kind of service from the most menial even to the most exalted. We read nowhere of the ordination of deacons except in the case of the seven appointed to serve tables.

On the other hand, the term **presbuteros,** (elder) while in some cases it may have no technical significance and may simply indicate the authority and leadership that naturally belong to mature age, it is undoubtedly employed in many cases to designate the officers of local churches. According to Acts 15 the brethren at Antioch appointed Paul, Barnabas and certain others to go up to Jerusalem to the apostles and elders to consult about the question of requiring circumcision of Gentile converts. "And when they were come to Jerusalem, they were received of the church and the apostles and the elders." Here the elders stand out prominently side by side with the apostles as leaders in the church. After Paul and Barnabas and Peter and James had been heard, "it seemed good to the apostles and the elders, with the whole church, to choose out men of their company and send them to Antioch." Here again the elders stand out as a distinct class. According to Acts 14:23, Paul and Barnabas on their missionary tour appointed for their converts elders in every church. According to Acts 20:17 Paul called to him the elders of the church at Ephesus and in his address to them he speaks of the Holy Spirit having made them overseers or bishops. In 1 Tim. 5:17

double honor is accorded to elders that rule well or are efficient leaders in the churches. This does not imply that there was in the apostolic churches a special class of ruling elders, but that in any given church some of the elders would possess special gifts of leadership which should be suitably recognized in their exercises. In Titus 1:5 Titus is said to have been left in Crete by the apostle with directions to appoint elders in every city.

Another circumstance connected with the organization of churches in the New Testament time is the absence of evidence of the existence of more than one church organization in any city or town. However numerous the Christians may have become in Jerusalem, Antioch, Ephesus, Corinth or Rome, and however many meeting places may have been utilized for the convenience of the membership, there seems to have been no thought of the independent organization of community churchs. In the apostolic age there was probably no occasion for such separate organization. During the early post-apostolic age the enlargement of Christian work in the great centers led to more elaborate organization than is contemplated by the apostles. A large board of elders would require a presiding officer and the elder with most of consecrated talent (sometimes perhaps the most aggressive and ambitious) would come to be the recognized leader or overseer (bishop). It became usual to entrust to the bishop the responsibility of managing the finances, that is, collecting what was necessary for the maintenance of the church work and for charity and administering the funds collected. As this function became more and more centered in the head elder or bishop, the importance of the office became greater and greater. Individual presbyters or elders were frequently assigned to local congregations in different parts of the city and suburbs and the bishop would have a general supervision of the work of all the elders. The chief function of deacons came to be to assist the bishop in the collection and the distribution of funds and to give personal attention to the sick and the needy. It is easy to account for the subsequent development of local episcopacy into prelacy and ultimately into papacy without supposing

any deliberate and malicious determination to pervert the apostolic church order. Just when the churches founded by the apostles and those modeled upon these ceased to be Baptist churches it would be hard to determine, so gradually did errors in doctrine and practice do their disastrous work. The early intrusion of the doctrine of baptismal regeneration and of the doctrine that unbaptized infants are excluded from salvation was a calamity. This error brought in its wake the rise and spread of infant baptism with the destruction of the apostolic principle of regenerate church membership and the gradual obliteration of the distinction between the church and the world.

The apostolic age furnished no occasion for the working out of any elaborate system of interrelation and intercommunion of churches. Apostolic men planted churches, revisited them, corresponded with them, conveyed greetings from one church to another, collected funds in more prosperous churches for the relief of the needy. The sending of messengers by the Antiochian brethren to consult with the apostles and elders and the whole church in Jerusalem about the Gentile work, the discussion of the issues involved, the decision of the Jerusalem brethren as to the attitude that they would assume, and the sending of messengers by the Jerusalem church to accompany the Antiochian messengers to Antioch so as to explain in person the attitude of the Jerusalem brethren, furnish sufficient warrant for such an interrelation and co-operation of churches as shall not interfere with their proper automomy.

It is probable that in Armenia a form of Christianity prevailed from the second century onward that kept closer to the apostolic standard than did any that we have information about in Palestine, Asia Syria, Asia Minor, Greece, Macedonia, Egypt, North Africa or Italy. Unfortunately this old Armenian party, that has been perpetuated to the present time in Paulicianism, when the matter of Christ's eternal sonship and of His co-equality, co-eternity, and consubstantiality with the Father came to be a subject of controversy in Graeco-Roman circles and the fully developed doctrine was formulated in opposition to Arianism by the Nicene Council, refused to rec-

ognize the value and truth of the formulated doctrine and continued to hold to the adoptionist view, propagated no doubt in simple form even in the apostolic age by Judaizing teachers who looked with disfavor upon the teachings of Paul and John respecting the absolute deity of Christ. But their rigorous insistence on believers' baptism and their zeal for converted church membership constitutes them by far the best known representatives of Baptist principles that have had continuous existence from the early centuries to the present time. It will be interesting and instructive to note their views of the church and of its officers. The Paulicians as represented by "The Key of Truth" (a church book of the Paulicians which assumed its present form in the early middle ages but embodies very early doctrine and practice, translated from the Armenian and edited by F. C. Conybeare, Oxford, 1898), did not hesitate to speak of themselves as the "holy universal and apostolic Catholic church," and of the Greek, Roman and Gregorian bodies as "schismatics and heretics," whose father and inspirer is the Devil. They regarded the entire body of true believers in fellowship as the one only church of Jesus Christ and made little of local congregations except as constituent parts of the universal church in which the ordinances are administered and Christian life and work find place. While every ordained man is designated an "elect one" and all the "elect" or apostles have complete authority to bind and to loose, several classes of church officials are designated. A bishop or general superintendent of the entire connection seems from an early time to have guided the entire "universal and apostolic Catholic holy church." Then we have rulers and archrulers, and in addition to these, elders. The head officer of the connection is sometimes called president, sometimes apostle, and sometimes bishop (or overseer). When a local pastor (or "elect one") is to be set apart to the work of the ministry, the elders bring him before the president and the rulers and archrulers pray the bishop or president to lay hands on him ("Key of Truth," p. 106 seq.)

The same is essentially true of the Waldenses, many of whom were antipedobaptist. According to David of Augsburg

(c. 1260), they "affirm that they alone are the church of Christ and disciples of Christ. They say that they themselves are the successors of the apostles and have apostolic authority and the keys of binding and loosing. They say that the Roman church is the Babylonian harlot and that all who obey it are damned." He charges some of these with repudiating infant baptism and denying the real presence in the supper. The local congregations were regarded as constituent parts of the one apostolic church, to which all the active workers belonged. The "elect" or the ordained workers were for the most part celibates and without private property and were expected to devote themselves wholly to itineracy and evangelism. The major or general superintendent was elected by all the elders and deacons and ordained by another major, if such were living or available, othewise by an elder, all the elders and deacons laying hands upon him, one by one. Elders were ordained by the major, all elders present joining with the major in the laying on of hands. The deacon is ordained by the imposition of the hands of the major alone, and like the majors and elders assumes the obligations of poverty, chastity, and obedience, involving complete devotion to active Christian work, his distinctive function being to provide for the temporal needs of the major and the elders. They held annually, usually in Lombardy, Italy, a great convention, at which reports were given by each of his year's work, collections were brought together, plans were made for the ensuing year, and (probably) the ordination of new members took place.

The Bohemian brethren, historically connected with the Waldenses, adopted at the time of their organization the connectional system with general superintendency or episcopacy as a fundamental principle.

The Anabaptists of the sixteenth century, whenever they had an opportunity to complete their organization and to put in practice their ideas, adopted the connectional system in very much the same form as had been employed by Waldenses and Bohemian brethren. In February, 1527, a number of antipedobaptist brethren under the leadership of Michael Sattler met at Schlatten am Randen to discuss questions that had arisen

among them and to establish a brotherly union by agreeing on baptism, church discipline, breaking of bread, separation from abominations, pastors in the congregation, the sword, and the oath. In the autumn of the same year a large gathering of antipedobaptist preachers met in Augsburg for the purpose, no doubt, of conferring on matters of common interest and agreeing upon points of doctrine and practice with a view to a larger concerted movement for the advancement of gospel teaching. When in about a year and a half, (1526-28) Balthasar Hubmaier gathered a community of from 6,000 to 12,000 antipedobaptists in the domains of the Lichstensten Lords, who themselves became members, there is no indication of any thought of dividing this great body into independent congregations, although there were several eminent ministers in the church. The communistic Anabaptists of Moravia, who at the time of their greatest prosperity had about seventy households with a membership of from 20,000 to 50,000, had a single head elder or bishop, who exercised an almost absolute authority over the entire body. Each great household was equipped with ministers of the word, or elders, and ministers of need, or deacons. The head of the connection was supreme not only in the spiritual realm but also in the secular and shaped the entire policy of the body, with the advice of the other ministers. Missionaries were sent out by him and their work directed by him and reported to him.

Omitting the theocratic kingdom established at Münster with its king, its prophets, and its despotic government, as an episode in Anabaptist history due to a frantic premillenianism, we find that the reorganization of the Anabaptists in the Netherlands and surrounding regions by Menno Simons, as the earlier organization under Melchior Hofmann had been in a more rudimentary way, was strongly connectional. Menno as the recognized head of all the congregations in fellowship associated with himself as head elders or bishops, Obbe and Dirk Philips, Gillis of Aachen, Henry of Vrenen, Antony of Cologne, and Leonard Bouwens, with a view to the widespread propagation of his views, the organization of congregations, and the maintenance of a rigorous discipline. The

local congregations were equipped with elders and deacons. Most Mennonite bodies have up to the present time maintained a partially presbyterial and partially episcopal form of church government.

The Arminian (Socinian) churches that were constituted by Helwys and Murton, who had been associated with John Smyth in his antipedobaptist movement at Amsterdam (1609) and who refused to follow him in seeking union with the Mennonites, made common cause in dealing with promulgators of error and in seeking the moral support of the Mennonites of Holland. It is evident that the little communities at London, Tiverton, Lincoln, Salisbury, and Coventry stood in the closest relations to each other. The confession of faith signed by Smyth and his party after they had been excommunicated by Helwys and his party provides for teachers, elders and deacons. These are to be elected or called by the church, but invested by the elders of the church through the laying on of hands. The administration of the ordinances is assigned to the ministry of teaching. A plurality of elders in the congregation seems to be contemplated. In Smyth's "Propositions and Conclusions" it is stated that "Christ hath set in his outward church two sorts of ministers, viz: some who are called pastors, teachers, or elders, who administer in the word and sacraments, and others who are called deacons, men and women; whose ministry is to serve tables and wash the saint's feet."

The first Calvinistic (Particular) Baptist confession of faith put forth by seven congregations in London in 1644, explains in the introduction or address: "We do therefore here subscribe it, some of each body in the name, and by the appointment of seven congregations, who though we be distinct in respect of our particular bodies, for conveniency sake, being as many as can well meet together in one place, yet are all one in communion, holding Jesus Christ to be our head and Lord." The officers of the local church to be chosen by the members are thus enumerated: "Pastors, Teachers, Elders, Deacons," "for the feeding, governing, serving, and building up of Christ's church."

Before the middle of the seventeenth century the General

(Arminian) Baptists seem to have had ten associations, which met quarterly, semi-annually or annually, and dealt with cases of discipline for immoral conduct, heresy, etc., presented by the churches, the expectation being that the churches or congregations would put into effect the decisions reached. For many years (seventeenth and eighteenth centuries) the General Baptists of England maintained a General Assembly, which constituted a court of appeal from the disciplinary and doctrinal decisions of the churches and associations. To look after the carrying out of the decisions of the General Assembly and to promote the general interests of the brotherhood bishops or messengers (taking the place of the New Testament apostolate) were appointed. According to the Orthodox Creed (1678) "the bishops have the government of those churches that had suffrage in their election, ordinarily, as also to preach the word to the world."

English Particular Baptists, while they never went so far as the General Baptists along the line of connectional organization, continued to work co-operatively. In 1651 four congregations gathered in Wales by John Myles and Vavasour Powell met at Carmarthen to consider the questions of singing psalms and laying-on of hands. Regular associations were soon afterward formed and Welsh Baptists have made much of associations, using them not only for purposes of edification, but also for the determination of questions of doctrine, practice and discipline, the promotion of missionary work, the supplying of churches with ministers, the discountenancing of unworthy ministers, etc. While they have sought to maintain the independence of the churches, they have fully recognized the right and duty of interdependence and mutual helpfulness.

In response to overtures from several Irish Baptist congregations that had been formed through the labors of English Baptists (1653), London Particular Baptists sent messengers to many churches to confer with them about matters of common interest and to arrange for the organization of associations. The Western Association was formed the same year and two years later the Midland. The former (1655) appointed Thomas Collier "General Superintendent and mess-

enger to all the associated churches." Collier was a man of leadership and no doubt his office authorized him to intermeddle in a paternal way in the affairs of the associated churches. The Somerset Confession (1656) probably drafted by Collier sets forth the "duty of the members of Christ in the order of the gospel, though in several congregations and assemblies (being one in the Head), if occasion be, to communicate each to other in things spiritual and things temporal." It also recognizes the duty of the churches through gifted and qualified brethren "to preach the gospel to the world." The obligation of Christians to evangelize the Jews is also impressively stated.

At the close of the period of persecution under Charles II the Particular Baptist ministers of London sent an invitation to the churches of England and Wales to send representatives to London the following May to consult about matters of common interest, especially the taking of steps for the education of ministers. A large number of messengers assembled in London in 1677 and adopted an elaborate confession of faith modeled on the Westminster. Afterwards adopted with some modifications by the Philadelphia Association and known thenceforth as the Philadelphia confession.

A still more complete organization was effected by the Particular Baptists in 1689, just after the Revolution. The constitution of this assembly provides most carefully for the independence of the churches upon essentially the basis on which it rests at present with English and American Baptists. In 1692 the Assembly which had representatives of a hundred churches and twelve associations divided into two, one portion to meet at Bristol, the other to continue meeting in London.

In 1717 we have in London perhaps the first instance of the constitution of a Baptist Board on a financial basis. Every church contributing fifty pounds was entitled to send one messenger with their elder, every one contributing one hundred and fifty pounds, three messengers. These were to be managers of the fund and were to have the liberty to invite any gentlemen who contributed to the fund to act with them as managers.

In 1723 or 1724 there was formed in London a "Society of Ministers of the Particular Baptist Persuasion, meeting at the Gloucestershire Coffee-house." For many years this self-constituted body held itself ready to aid churches in settling difficulties, to raise funds for deserving denominational objects at home and abroad, to recommend worthy ministers and to warn against unworthy ones, to recommend or discourage the erection of church buildings outside of London, to assist in bringing forward and educating young men for the ministry, to use their influence with the government for the redress of Baptist grievances in Britain or America, and in general, to promote the interests of the denomination at large.

In 1792 ministers of the Northamptonshire Association and others organized the Baptist Missionary Society on the basis of interest in the work to be manifested by contributions. It would have been out of the question at that time to secure the united action of all the churches in such a cause.

In 1812 steps were taken toward the organization of the Baptist Union, which since 1832 has been highly influential in unifying, fortifying and directing the religious efforts of British Baptists of various types and in making the Baptist principles effective in the cause of civil and religious liberty. Basis of membership is in part financial and in part representative. The council is made up of former officials, representatives of associations, honorary members appointed by the Assembly, and a large number of members elected directly by the Assembly. The harmonious relations of Particular and General Baptists in the Union led (1891) to the dropping of the party names and the amalgamation of the two denominations. The Union maintains a publication department, a home work department (church aid, evangelization, church extension), an annuity fund for retired ministers and ministers' widows and orphans, education fund for aiding ministers in the education of their children, a home of rest for ministers and missionaries, a ministerial recognition committee, which prescribes courses of study for candidates for the ministry, conducts examinations, and passes upon their moral and spiritual qualifications, a theological scholarship fund, a local preachers' federation,

a young people's union, a chapel property committee, a committee of arbitrators, and a library. Recently the Union has adopted an elaborate scheme in accordance with which the Council is to assist pastorless churches in securing pastors, and churchless pastors in securing churches, to aid in bringing about changes in the pastoral relationship when the interest of the work seems to demand them, to supplement salaries paid by feeble churches through funds contributed by ministers with larger salaries and by stronger churches, etc.

The earliest Calvinistic Baptist churches in America were too few and far between, as well as too stalwartly independent, to effect any General organization. The General Baptist churches, on the other hand, having formed a number of congregations in Rhode Island and Connecticut, began at an early date to hold associations or general meetings. Calvinistic Baptist churches in Pennsylvania, New Jersey and Delaware (1684 onward), in which the Welsh element soon came to prevail, began at an early date to hold meetings for evangelistic and communion purposes. In 1707 it was decided to transform the general meeting into a regularly constituted association made up of representatives of the congregations who should meet annually "to consult about such things as were wanting in the churches, and to set them in order." It was agreed that the association should entertain appeals from aggrieved parties in the various churches and that those concerned should acquiesce in the determination of the associated brethren. The brethren of the Philadelphia were not overscrupulous about conserving the independence of the churches, but insisted most rigorously upon the conformity of churches and pastors that wished to be in fellowship with the body to the standards of conduct, doctrine, and practice that had been set up. This association early entered vigorously upon missionary work in the more neglected parts of the country and was an inspiring and energizing force at a time when other Calvinistic Baptist churches were inactive and declining. It set an example for the organization of associations in the Carolinas, Virginia and New England, and was the pioneer in promoting denominational education.

The conversion to Baptist views of Judson and Rice (1812), who had gone to India as missionaries of the newly organized American Board of Commissioners for Foreign Missions, thrust upon the Baptists of the United States, now a strong and widespread denomination, prevailingly Calvinistic in doctrine, the obligation to enter at once upon the foreign missionary enterprise. After a number of local missionary sccieties had been formed in different parts of the country and considerable correspondence among leaders North and South had taken place, it was agreed that delegates from these societies should meet in Philadelphia in May, 1814. Thirty-three delegates were present from eleven states. These delegates proceeded to effect a general organization under the name "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." It was arranged that meetings should be triennial, and that it should be composed of delegates of societies contributing not less than $100 a year to the funds of the convention. A Board of Commissioners of twenty-one was constituted for the "executive part of the missionary concern." The subsequent constitution under the auspices of the convention of organizations for Home Missions, Education, Publication, etc, cannot here be described.

Interest in missions, education, the production and circulation of religious literature, Sunday School work, etc., on the one hand, and determined, even malignant, opposition to all kinds of organized effort and all innovations, on the other, led to the organization of State Conventions, in which membership was limited to representatives of contributing churches, associations and societies, and to individual contributors.

The Southern Baptist Convention was formed in 1845 as a result of friction caused by the slavery question in the Triennial Convention and its Boards. It proceeded at once to constitute Home and Foreign Mission Boards, and maintains besides a Sunday School Board and a fostering relation to the Southern Baptist Theological Seminary. The Boards that were constituted by the Triennial Convention soon after the

withdrawal of the Southern brethren began to meet annually at the same place, the apportionment of time being arranged by the officials, but each society being entirely independent. In May, 1907, at Washington, D. C., the Northern Baptist Convention was formed with a view to co-ordinating and regulating the various Boards somewhat on the model of the Southern Baptist Convention.

The Baptist General Convention was formed (1905) with a view to bringing the Baptists of all parts of America into closer fellowship and promoting an American Baptist **esprit de corps.** Northern, Southern, Colored, Canadian and Mexican Baptists are included in its membership.

In 1905 the Baptist World Alliance was formed at a Baptist World Congress that had met in London for this purpose. A full programme had been arranged for the London meeting. The aim of the organization is declared to be "to manifest the essential oneness in the Lord Jesus Christ. . . . of the churches of the Baptist order and faith throughout the world, and to promote the spirit of fellowship, service and co-operation among them, while recognizing the independence of each particular church and not assuming the functions of any existing organization." The Executive Committee consists of the president, treasurer, secretaries and twenty-one other members, of whom five shall be from Great Britain, seven from the United States, two from Canada, and seven from the rest of the world. General assemblies are to be held once in five years.

The Baptists of Canada have (besides smaller conventions in the West) two great conventions, the one for the Maritime Provinces and the other for Ontario and Quebec. These have adopted the principle of direct representation of the churches on the basis of membership, financial considerations, and ex-officio membership of all kinds being entirely excluded. Each church being entitled to a definite number of representatives may choose representatives from other churches nearer the place of meeting. The conventions made up exclusively of delegates of churches elect Home and Foreign Mission, Publication and Education Boards., etc. There being no organized opposition in Canada to missions, education, etc., the plan works well.

THE STRUGGLE FOR RELIGIOUS LIBERTY.

BY W. J. McGLOTHLIN, PH. D., D. D., LOUISVILLE, KY.

The struggle for religious freedom is a part of the age-long conflict between society and the individual. The rights of the respective contestants in religion as in other matters have not as yet been delimited and it is probable that a definitive solution can never be reached. The usual difficulty found in every effort to determine the proper relations between society and the individual is increased in the case of religion because it is religion. The presence of God as a third party to whom both society and the individual are related in a vital way greatly increases the complexity and difficulty of the problem, for the relations of society and the individual to each other are in this question to be determined by their relation to God. It is agreed by all religious men that God's will is supreme, but the content of that will and the channel through which it is revealed are not wholly certain. Men are not agreed as to what God's will is and their disagreement is the cause of the struggle for freedom.

At one extreme stands the view that to society in the form of a church in alliance with the State is committed the duty of determining the will of God and of prescribing for the individual all his religious beliefs and obligations. The sum of his duty is to accept and act upon the decisions of his church, and in case he should fail or refuse to do so it is the duty of the church and State to compel obedience. The church should be free, but the individual has no freedom in the matter. At the other extreme is the view that God's will is revealed through the Bible and other means, directly to the individual, who is then under obligation to believe and do whatever seems to him to be the will of God, and that neither church nor State nor other social agency has any right to compel, hinder or regulate his religion in any respect. Between these two extremes all variations of theory and practice are found.

Religious liberty is, therefore, a very flexible and ambiguous

expression. In the mouth of a Catholic it means the freedom of the church from the control of the State, but by no means the freedom of the individual in the church or in the State. It may mean the toleration of all forms of religion within a given country, but with the State supporting one special form as the State church. In the United States it means that the State neither supports nor compels the acceptance of any form of religion, but leaves the individual free to renounce all forms of religion if he chooses, or to cherish whatever beliefs he may choose and to express them in any way and at any place and time he may choose, not incompatible with good order and public morals. The only point of contact under ordinary circumstances between church and State is, therefore, as to the acquisition and holding of property which is of course subject to regulation by the various states that compose the Union.

Faith is left absolutely to the individual and the tendency is to give the largest possible freedom in worship and other practices and manifestations of religious belief. But religious conviction is not permitted to protect immoral conduct as in the case of the Mormons, nor in any way to interfere with the welfare of society. Religion, in so far as it is faith and religious conviction, is regarded as a relation between God and the individual soul and therefore beyond the regulation of society in any form.

If a religious enthusiast should insist on the erection of his tent and the holding of religious services in the center of a street, the government would instantly suppress him, while the same government would protect him in his religious activities at the proper place. This is based upon the conviction that it can not be the will of God to interfere with the welfare of society. The claim of divine sanction and approval can not be made to excuse an attack upon society. Absolute religious freedom is, therefore, an impossible dream in organized society. Religion has a social side and on that side it is necessarily subject to regulation by society. But it also has a divine side. Is that likewise subject to the regulation of society? In the primitive, tribal and early national organization of mankind it was largely so regarded. Religion was scarcely an affair of

the individual, but rather of the totality of which he was a member. God or the gods dealt in the main with the tribe or the nation. Religion was ordinarily not a matter of personal experience or conviction or worship; it was the affair of the totality of the tribe or nation, and the religion was necessarily coterminous with society. There was no personal or international religion of any moment in Europe and Western Asia until the rise of Christianity. This new religion was first of all personal and could therefore be and actually was from the first moment of its birth international with aspirations at universality. Its propagation therefore raised what was practically a new question in religion—the question of the right of the individual as against society in matters of religion. How far shall the individual be free in the choice and expression of religion?

II.

The Christians of apostolic times as far as we can follow their actions performed their duties as denizens if not citizens of the Roman Empire as others did. They looked upon government as ordained of God and therefore to be obeyed. At the same time they proceeded with the propagation of their religion and the organization of converts as if government were not opposed to them and in fact had nothing whatever to do with that department of their lives. They betray no consciousness of any kind of relation, friendly or hostile, between their religion and the government under which they were living. The two things seem to have been wholly in different spheres of their consciousness. They held no ecclesiastical property, their organizations were local and slight, their worship was simple and informal and private if not secret, they propagated no creed and their manner of life was in no way altered except to be made more moral by their conversion to Christianity. Consequently contact with the State was very slight. Their religion was a matter of relation with God chiefly and with the society in which they lived very slightly.

As time passed, Christianity rapidly expanded and increased in complexity, and points of contact with the State. The church was quickly cemented into a great and powerful or-

ganization, owning property, possessing creedal statements of belief, and practicing more or less elaborate and public worship. It had become a mighty factor in society. The State now undertook to interfere and suppress it, but in vain. After years of struggle by former emperors the greatest ruler of the fourth century saw that it offered him a ready weapon for the accomplishment of his ambitions. He embraced it and marched rapidly to complete success. In granting Christians freedom within the Empire by the decree of Milan, 312, Constantine gave expression to the doctrine of religious freedom for the first time in history so far as known. As a wise statesman he saw that religious uniformity was impossible in the Empire as then constituted, and by reflection on existing conditions he formulated a very clear statement of the doctrine of religious freedom. The pertinent passage from that great decree is as follows: "We resolved. . . to grant both to the Christians and to all men freedom to follow the religion which they choose, that whatever heavenly divinity exists may be propitious to us and to all that live under our government.. . Liberty is to be denied to no one, to choose and to follow the religious observances of the Christians but to each one freedom is to be given to devote his mind to that religion which he may think adapted to himself. . . it being clearly in accordance with the tranquility of our times, that each one should have the liberty of choosing and worshiping whatever deity he pleases. This has been done by us in order that we might not seem in any way to discriminate against any rank of religion." Eus. His. X. V. The motives for this action as stated by the great emperor himself were religious and social. This policy would promote religion by gaining the favor of whatever divinity existed and it would promote internal tranquility and order by placating the religious sentiments of all classes. It is a remarkable statement coming from any source and especially from a ruler of that age. Constantine had identified his interests with those of the Christians who still constituted but a small minority of the people, and it is probable that this exhibition of enlightened statesmanship, fifteen hundred years ahead of its day, is due to the fact that

he was with the minority. Constantine acted upon this principle with a fair measure of consistency throughout his reign. All religions were tolerated, persecution ceased and the men of different faiths stood on a practical equality. But with him the idea perished for twelve hundred years. The Church, enjoying royal favor and increasing in power, forgot the days of its weakness and suffering and picked up the weapons it had stricken from the hands of its heathen enemies. Soon Christian persecuted and oppressed heathen, Jew and weaker Christian as bitterly as Jew or heathen had ever persecuted Christian. Theologians like Augustine worked out a dogmatic basis for the justification of persecution as the will of God and Christ. It was soon tacitly agreed that the State should execute the decrees of the Church, and thus was laid the necessary foundation for the long and bloody history of persecution. Infant baptism, fundamentally violating the first principles of religious freedom, gradually brought the whole of society into the Church, making State and Church coterminous. Being a Christian was no longer the result of free personal choice involving personal conviction and a moral and spiritual revolution. It was rather the result of a social convention imposed upon the child before he came to consciousness, and signified nothing as to personal character and conviction. Like the State the Church became a social bond, and to become a Christian was as inevitable as to be born. Religion ceased to be an affair of the individual soul and became the concern of society as a whole as represented in the Church and the State. The primitive tribal or national conception of religion as the concern of society conquered Christianity, so that the defection of the individual in religious matters was equivalent to spiritual suicide for himself and the worst treason to society. The interests of both religion and society were thought to demand his extirpation. For several centuries this ideal of uniformity was forced upon Western Christendom. However, with the great intellectual and religious revival which began about the middle of the eleventh century dissent from the Catholic Church again rose. The Waldenses and other sects insisted on the religious rights of the individual as against the demands

of uniformity on the part of the Church and the State. But the hand of society was too heavy for them and they were well-nigh exterminated, leaving little evidence of their presence or influence upon the world at large. The Church and the State were as firm in their belief in uniformity and as resolute to enforce it as ever before when we come to the close of the Middle Ages.

III.

At last the reformation burst on the world. It was a protest against the abuses and finally against the doctrines, organization, worship and life of the Church—a repudiation of religious uniformity. Luther and the rest set up new and independent churches, repudiated the old church as utterly apostate and thus shattered the principle of religious uniformity for the Western world. But in its room they set up a new kind of uniformity. The old ideal had been that of a universal, a Catholic Church; the new Protestant ideal was that of a national church with national uniformity. The Catholics had cherished the ideal of incorporating all society in their Church; the Protestants aimed at the incorporation of all society within the nation into the National Church. As the Catholics refused to tolerate dissent from the universal church, so the Protestants refused to allow dissent from the national church within the bounds of the nation. As in the case of the Catholics infant baptism was retained as the means of making the Church and the State coterminous. Moreover, the State used the exigencies of the reformers to compel complete subjection of the Church to the State as the price of protection and support. At the conclusion of the Reformation the Protestant Churches were far more subservient to and dependent on the State than the Catholics had ever been. But Catholics and Protestants alike cherished the ideal of religious uniformity within the territory under their control. By the Peace of Augsburg among the Catholic and Protestant States of the Empire in 1555 it was agreed that Catholics could move out of Protestant States without the loss of goods or honor, and vice versa that Protestants could move out of Catholic States on the same conditions, but neither party dreamed of tolerat-

ing the other or any other religious belief within the territory under its control. Each State was free to choose its religion, but this choice fixed the religion of all individuals who lived in that State. **Cujus regio, ejus religio.** What was true of Luther and his followers was likewise true of Zwingli, Calvin, and their followers. Not one of them dreamed of toleration, much less religious freedom or separation between Church and State.

It is often said that Calvin's principles logically involved a separation of Church and State and ultimately led to religious freedom. And it must be admitted that there are statements in many of the Calvinistic confessions that, taken by themselves, would unquestionably lead to the conclusion that their authors believed in religious liberty. But none of them had any such meaning. Calvin would have repudiated this interpretation of his teachings with all possible decision. What he and his followers meant by the oft repeated statement that Christ alone is lord of the conscience was an energetic repudiation of the claims of the pope and the apostate Catholic Church to lord it over the conscience, and to assert with equal emphasis that the will of Christ as revealed in the Bible, that is the will of Christ as interpreted by John Calvin, must rule the life. If one should presume to reject Christ let the fate of Servetus instruct us as to Calvin's judgment on him; if one would interpret and obey the will of Christ in ways not approved by Calvin let the flying Anabaptists and liberals tell us what he would do. In view of the actual practice of the Calvinists in every land where Calvinism went it is difficult to believe that Calvinistic theology contributed anything to the doctrine of religious freedom. Moreover, an **a priori** estimate of the probable effects of the two great types of theology, Augustinian-Calvinistic and Pelagian-Arminian, would lead to the same conclusion. The fundamental conception of both is the direct access of the soul to God; but the former emphasizes the corruption and inability of each individual owing to his relation to the race, thus depressing the significance of the individual while the latter lays upon the individual chief responsibility for his moral condition. Again the

former places responsibility for salvation wholly upon God who elects such worms of the dust as he chooses to save without any reason in the individual; the latter makes the individual a partner in his own salvation, responsibility for salvation or condemnation resting finally upon himself, thus again exalting the significance of the individual. Such being the case it would seem that the anti-Augustinian would be the type of theology which would most contribute to the religious freedom of the individual in so far as theology had any effect whatever. It is my opinion, however, that theology as such had little or no influence in this direction for both types of theology furnished both persecutors and sufferers for religious freedom. However, it is a historical fact that the earliest and most consistent advocates of religious freedom were anti-Augustinian in theology.

IV.

These were the Anabaptists of Germany and Switzerland. They were the first to embrace those views of personal freedom in religion which are rightly regarded as one of the richest treasures of modern life—not only universal toleration but also complete religious liberty through entire separation between church and state. These views were frequently uttered, but they probably find fullest expression in Balthasar Hübmaier their leading literary representative. In a tract "Concerning Heretics and their Burners," addressed to the bishop of Constance in 1524, he sets forth his views as to persecution with some fullness. A few extracts will suffice to make his position clear. "The Heretic Hunters (ketzermayster) are the very greatest heretics in that contrary to the teaching and example of Christ they condemn heretics to the fire and before the harvest root up the wheat with the tares" Art. 13. "Every Christian has indeed a sword against the godless, that is the word of God, but not a sword against the evil doers,"(Article 21). "Therefore the worldly power kills the evil doers rightly (Rom. 13) who injure the defenseless in body. But God's enemy may no man injure, for He so wills it and leaves him to the gospel," Art. 22. "The magistrate judges the evil-doers, but not the godless." These quotations are sufficient to show

that Hübmaier understood clearly the difference between crime against society and sin against God.

Twenty years later appeared **Riedeman's Rechenschaft unserer Religion,** the longest account of Anabaptist beliefs in existence and representing the opinions of the Anabaptists gathered in Moravia. In this they say: "Magistracy is set up and ordained of God for a rod of his wrath wherewith to chastise and punish wicked, ruthless people * * Therefore one should be obedient and subject to them as ordained of God * * in so far as they do not act contrary to conscience or give commands against God * * * But when they command and act contrary to God one must let their command remain unfulfilled and obey God rather than men, for the conscience is free and subject to God alone * * * Therefore wherever magistracy undertakes to attack the conscience and rule over the faith of men, it robs God of what belongs to him. Therefore it is improper to obey in such matters." Quotations to this effect could be multiplied, but these will suffice.

In this attitude they were absolutely and uniformly consistent in all their discussions and actions, unless the madness of Münster be counted an exception. And they were the only advocates of religious freedom on the continent of Europe. Catholic and Protestant alike persecuted to the death. It is true that a measure of toleration was enjoyed by the Protestants in France for a time under the edict of Nantes, granted them by Henry IV, himself a renegade Protestant. Likewise in Holland Mennonites and later Remonstrants enjoyed a limited toleration, but religious freedom and equality was not thought of in either case, and in France toleration was flung to the winds as soon as the government was strong enough to do so.

V.

Let us now turn to the English among whom religious freedom has reached its highest development. In England the same principles of uniformity in belief and practice were the avowed and relentless policy of the Church and the government of the Reformation era. Intolerance and persecution raged as on the continent. Here again religious freedom is the trophy of a

persecuted minority. Dutch Anabaptists had found their way into England as early as 1535 and were numerous in the eastern counties for fifty years or more. From various sources we learn that they continued to be the advocates of religious liberty in this land of their exile. John Knox says of them about 1560 that they affirm "that lawful it is not to the civil magistrate to use the sworde against heretikes . . . Because (say you) external crimes hath no affinitie with matters of religion; for the conscience of every man is not alike persuaded in service and honoring of God, neither yet in such controversies, as God's worde hath not plainly decided."[1] In 1573 Whitgift, afterward archbishop of Canterbury, in seeking to ruin Cartwright by comparing him to the Anabaptists, says: "They taught that the civile magistrate hath no authority in Ecclesiastical matters, . . . that he ought not to meddle in causes of religion and fayth. That no man ought to be compelled to faithe, and to religion. That Christians ought to punish faultes, not with imprisonment, not with the sworde, or corporall punishment, but only with excommunication."[2] And Richard Hooker in his famous "Ecclesiastical Polity," published at the end of the century, sums up the Anabaptist views in these words: "Their judgment is therefore that the Church of Christ should admit no lawmakers but the evangelists, no courts but presbyteries, no punishments but ecclesiastical censures."[3]

It is impossible to determine how far these views affected Englishmen, but that they were not unknown among observing men is shown by the above extracts as well as by other evidence.

Anglican and Puritan or Presbyterian were united and equally determined in their opposition to this and all other forms of dissent from the State Church. Presbyterians during the Parliamentary regime were not one whit behind the Episcopalians in intolerance and persecuting zeal.

---

[1]Quoted by St. John: "The Contest for Liberty of Conscience in England," pp. 20, 21.

[2]Quoted by St. John, p. 22.

[3]Quoted by St. John, p. 23.

How does it stand with the Congregationalists?

It was exactly in that region where Anabaptists were most numerous that Robt. Browne set up an independent church of Englishmen about 1580, thus becoming the father of English Independency. It is commonly held that he derived at least some of his ideas from the Anabaptists, though he differed from them sharply on other things. Dr. Henry M. Dexter has declared that Browne "is entitled to the proud preeminence of having been the first writer clearly to state and defend in the English tongue the true—and now accepted—doctrine of the relation of the magistrate to the Church."[4] If this be true he probably derived the idea from the Anabaptists. But is it true? It is exceedingly doubtful and the latest investigator of this subject, Dr. Wallace St. John, does not think Browne was in favor of religious freedom. Extracts from his published works would seem to justify the conclusion that he was not clear in his own thinking on the subject. Some passages look toward religious freedom while others undoubtedly give to the magistrate a large place in the regulation of ecclesiastical affairs. If Browne's position was ambiguous and uncertain other early Congregationalists were perfectly clear in their belief that the magistrate should regulate ecclesiastical affairs. In a Confession of Faith drawn up by the London-Amsterdam congregation in 1596 and representing the whole body of Congregationalists they give expression to views of the authority of the magistrate which are wholly incompatible with religious liberty. Article 39 reads as follows, "That it is the office and duty of Princes and Magistrates, who by the ordinance of God are supreme Governers under him over all persons and causes within their Realms and Dominions, to suppress and root out by their authoritie all false ministeries, volutarie Relligious and counterfeyt worship of God, to abolish and destroy the Idoll Temples, Images, Altares, Vestments, and all other monuments of Idolatrie and superstition and to take and convert to their own civil uses not only the benefit of all such idolitrous buyldings, etc. . . And on the other hand to establish and mayntein by their lawes every part of God's word

[4]Quoted by St. John, p. 5.

his pure Relligion and true ministerie to cherish and protect all such as are careful to worship God according to His word, and to leade a godly lyfe in all peace and loyalltie; yea to enforce al their subjects whether ecclesiastical or civile, to do their dutyes to God and men, etc."[5] In view of this repudiation of religious liberty it is not surprising that the attitude of the Independents continued to be ambiguous or hostile to religious freedom in England until the middle of the 17th century and that in New England they were the most relentless persecutors of every form of dissent. Freedom of conscience is therefore not found among the Independents even though they were a minority party and proposed to erect independent churches composed of believers.

The next party to come under review is that of the English Anabaptists. They came into existence as a party among the Congregational refugees in Holland. John Smyth had fled with his Congregational Church of Gainsborough to Amsterdam about 1606. Here he came in contact with Arminian theology and the Mennonite belief as to the baptism of believers only. He adopted both and some other Mennonite doctrines beside. In seeking to unite with the Mennonite body he and others signed a statement of doctrine drawn up by Hans de Ries a leading Mennonite pastor. Article 35 contains a clear statement of the doctrine of liberty of conscience in the following words: "Worldly authority or magistracy is a necessary ordinance of God, appointed and established for the preservation of the common estate, and of a good, natural, politic life, for the reward of the good and the punishing of the evil; we acknowledge ourselves obnoxious, and bound by the word of God to fear, honor, and show obedience to the magistrates in all causes not contrary to the word of the Lord."[6]

A confession published in English by Smyth's party after his death is even clearer if possible. Article 84 reads: "That the magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine; but to leave Christian religion

[5]Walker, Creeds and Platforms of Congregationalism, pp. 71, 72.
[6]McGlothlin, Baptist Confessions of Faith, p. 63.

free, to every man's conscience, and to handle only civil transgressions . . for Christ only is the king and lawgiver of the Church and conscience."[7]

On the other hand the confession of 1611 also in English drawn up by Helwys, Murton and others who opposed Smyth's efforts to join the Mennonites, is not so clear in its doctrine of religious freedom. They were about to return to England where it was far more important to them at that time that they should recognize the legitimacy of magistracy than assert the principle of religious freedom. They assert, therefore, their belief in the lawfulness of magistrates who "are the ministers of God to take vengeance on them that doe evil."[8] Religious freedom is implied though not clearly stated. But this was not because they were wavering in their devotion to this principle. For in the year 1614 was published in London from the pen of Leonard Busher, citizen of London and Anabaptist, the first great "Plea for Liberty of Conscience" to appear in the English language and one of the most powerful pleas for freedom that has ever been written in any language. Sixteen cogent reasons against persecutions are stated in vigorous language. This powerful pamphlet was followed by two other similar and supplementary ones on the same subject, all emanating from the same Baptist company within five years. Such an output of literature in favor of religious freedom is without a parallel in any other body in any period. These pamphlets were presented to king or parliament and were reprinted again and again.

The most widely used of the General Baptist Confessions was that of 1660, which was formally presented to Charles II shortly after his accession with a plea for liberty of conscience. The Baptists foresaw that persecution and suffering almost certainly awaited them in the near future, but they repudiated the principle of State control of religion with the greatest possible clearness and vigor. In Article XXIV, they say: "It is the will, and mind of God (in these gospel times) that all men should have the free liberty of their own conscience in

[7]McGlothlin, Baptist Confessions of Faith, p. 82.
[8]McGlothlin, Baptist Confessions of Faith, p. 91.

matters of religion, or worship, without the least oppression, or persecution, as simply up on that account; and that for any authority otherwise to act, we confidently believe is expressly contrary to the mind of Christ."[9]

Nothing could therefore be clearer, more consistent and forceful than the testimony of the Arminian Baptists for liberty of conscience. They were the earliest and most vigorous protagonists of this great doctrine in England.

The Calvinistic Baptists came later, but they were equally as consistent in their advocacy, if not quite so clear and vigorous in their creedal statements, of this doctrine.

The English Baptists so far as history can inform us, therefore, were absolutely loyal to the great principle of religious freedom, and persistent and aggressive in their efforts to obtain it, while they remained entirely obedient and loyal to civil government when acting within the sphere of civil affairs. This attitude continued unbroken till Englishmen at last conceded universal religious toleration, though separation of Church and State has not yet been attained.

VI.

Let us now turn to the American colonies. Here the Anglican Church was established in Virginia and some of the other colonies, while the Congregationalists constituted the State Church in Massachusetts and some of the other New England colonies. The establishments were as intolerant as in the mother country; even the Congregationalists who had fled from persecution adopted the policy of uncompromising uniformity. Roger Williams, one of the prominent pastors of Massachusetts Bay, for daring to differ from the authorities on some religious as well as civil matters, was banished. He made his way to Rhode Island where in 1638 he founded a new colony on the basis of absolute religious freedom, the first time in all history that the State renounced both the duty of supporting and the right of controling religion. It was one of the boldest experiments in human history, dangerous if not fatal, it was thought, to religion, to the peace of society and to the

[9]McGlothlin, Baptist Confessions of Faith, p. 119f.

stability of the State. Williams is the first Calvinist, so far as we are informed, to espouse the cause of religious freedom and the first person to realize a separation of Church and State in actual practice. He was then a Congregationalist but with some important deviations from the views of his brethren, and we are not surprised to learn that he soon became a Baptist. The young colony had serious difficulties with unruly spirits who used religion as a cloak to cover ulterior purposes, but it was able to weather its own tempests and at the same time to preserve its standing with the home government. The glory of realizing a separation of State and Church in actual practice is thus the trophy of the Baptists.

The second government to be established with religious liberty was the Quaker colony of Pennsylvania, where freedom was as broad and as firmly established as in Rhode Island. This colony never wavered in its allegiance to this principle. Indeed the Quakers were always and everywhere consistent advocates of religious freedom.

The question now remained substantially in **statu quo** in the colonies for a century. Absolute uniformity could nowhere be maintained, but there was severe persecution in the effort to do so, extending even to the death of some Quakers on Boston common. When the Revolution was over and the question of adopting a Federal Constitution came up the principle of a State Church was still firmly imbedded in some of the states. And yet it was now obvious that a majority of the people in the states as a whole, composed of many different religious sects, were opposed to an established Church. The proposed Federal Constitution provided, that "No religious test shall ever be required as a qualification to any office or public trust under the United States." Article VI. This provision prevented discrimination against any man on account of his religion in so far as Federal offices were concerned, but it did not prevent discrimination on religious grounds in other matters. At least that was the feeling of the Virginia Baptists, who opposed ratification until they received assurances of an early amendment in the interest of greater clearness and strictness in this direction. Accordingly the first amendment provides that "Con-

gress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The principle of absolute religious freedom and equality was thus finally embodied in the fundamental law of the new republic, the first instance in history. Gradually the remaining State establishments were abolished until the last shred of an establishment disappeared from the United States early in the nineteenth century, and it is safe to say that few if any in the great Republic woud go back to the old regime. Religion has prospered, the State has been free from harassing religious questions, and, while there has been a greater variety of religious belief than in any other land, still society has probably been freer from religious rancor and strife than elsewhere. As time passed most of the newer countries of the world have followed the United States and incorporated the same principle into their fundamental laws, while separation has come in Ireland, France and Geneva, and religious toleration has been almost universally adopted.

Through all the long struggle the Baptists have been absolutely loyal to the principle of religious freedom and equally loyal to the authority of government in civil affairs. They and the Quakers can justly claim a consistent record in favor of this principle, and no other Christian body can. Why this strange phenomenon? Was it accidental or did it flow from some fundamental principle which made them loyal?

What is the tap-root of religious freedom? Not Calvinism as such. Men who held Arminian theology had been contending and dying for religious freedom for a century and more before the first Calvinist took up the contest. Besides, the fundamental Protestant principle, common alike to both types of theology, is direct personal access to God and His grace. Religious liberty is not the fruit of theology but of other things. (1.) It is one of the trophies of a minority. No majority in the whole course of Christian history has voluntarily granted religious freedom.It has been wrenched from the majority by the sufferings of the minority. (2.) It is the fruit of believers' baptism. Infant baptism is the fundamental denial of religious freedom and liberty of conscience; it tended

to identify society and the Church and to reestablish the conception of primitive man that religion is wholly an affair of society. The only two Christian bodies who have been consistent, unwavering advocates of religious freedom are the Quakers who repudiated baptism altogether and the Anabaptists and Baptists who repudiated infant baptism. The baptism of believers only necessarily implies the right of each individual to choose his religion for himself. On this principle persecution is impossible. Infant baptism has been the fruitful source of all persecution, for it implied the right of society to determine his religion for the individual and is a denial of religious freedom at the very beginning of lite.

(3.) Independent, democratic church government has contributed much to the same end. It is, therefore, no accident that religious freedom is the trophy of the Baptists who were the first and the steadily consistent representatives of Christian individualism.

SOME TYPES AND TENDENCIES AMONG AMERICAN BAPTISTS.

BY THE REV. W. W. LANDRUM, D. D., LOUISVILLE, KY.

Bibliography has no part in what follows. Observation and experience, not books, furnish the data used. Impressions and inferences, manifestly, are never inerrant and so the testimony herewith presented may be received with a grain of salt. An other reporter, peradventure, with keener insight and wider range of vision or with a better trained logical faculty would give a different and more scientific interpretation of the phenomena considered.

Whatever of worth or worthlessness may lie in the paper is not to be attributed to the slightest drop of bad blood. The writer, by an heredity reaching through a century and a half, as well as by training, inclination, personal choice and conviction, confirmed through years of preaching and practice, is a Baptist upright and downright from core to cuticle. Criticism expressed or implied is kindly. Commendation, though never indiscriminate or unmeasured, aims to be frank and fraternal and helpful.

Substantial oneness of belief and practice among Baptists is admitted by all the world. No highly centralized church government in other Christian bodies perhaps is able to show a more thorough-going solidarity in things fundamental and differentiating. When it is remembered that there is no recognized authoritative creed but the New Testament and that the right of private judgment is everywhere allowed, the result is both remarkable and gratifying. Nevertheless there is a diversity of beliefs among Baptist people. Among the millions they number in their roll of communicants there are many men of many minds on sundry matters of importance. Baptists are human and the best of men are but men at best. Within the brotherhood are clearly recognized types and tendencies which can not fail to modify the denominational life in the years to come.

Liberalistic Type.

First there is a liberal or liberalistic type among Baptists. These are the "Broad Churchmen." They are men of culture and intellectual temper, distinctly the children of the present age. Religions of authority, if by that expression is meant one based, in the one case, on an infallible church, or, in the other, on an infallible Bible, do not hold their allegiance. They avow themselves disciples of the "Religion of the Spirit" to which both the Bible and the Church bear witness. They believe in an infallible God only. All of His communications are made known through fallible men to fallible men. God speaks to them, as they allege, through the Church and through the Bible, but more directly, clearly and authoritatively by the medium of their own Christian consciousness. Their theology, evangelical as any they maintain, has a place for redemption and regeneration because they admit sin and guilt. The emphasis of their preaching usually is placed, not so much on a crisis in religious experience which we call conversion, as on culture of the seed of saving truth let fall in the human heart. They are more pedagogic than hortatory, more effective as teachers than as preachers of the word, more edifying than evangelistic.

Quite a number of this type are cautious, silent men in the denominational assemblies. They recoil from the shock of agitation. Amiable and optimistic, they quietly pursue the course of instructing their hearers, trusting to time to season the people with modern ideas of Christian doctrine and duty. Theirs is a long perspective. They prefer revolution to evolution. The Kingdom is coming along their line they believe, but they would not forget that "with the Lord one day is as a thousand years and a thousand years as one day."

On the other hand there are militant liberals. They are fretting for the fray. Already they throw down a challenge, swing aloft a battle axe and uprear a standard for civil war among the sacramental hosts. Like Mr. Alexander Campbell they advocate the reduction of Christianity to its lowest terms, but they are more radical. According to his contention Christianity, in a nutshell, is the belief of one fact and the perform-

ance of one act, belief that Jesus Christ is the Son of God and submission to the act of immersion in water in His name.

Baptist liberalists would strike out baptism. Christianity, briefly stated, is intelligent and whole-hearted acceptance and acknowledgment of Jesus Christ as lord of conscience and life. The Church should be as broad as the Kingdom. The Kingdom admits all who show allegiance and obedience to the sovereignty of Jesus Christ. Baptists, they insist, have always accorded Christian fellowship to all believers in the Saviour of men. Now let them broaden the basis of church fellowship. Let church fellowship be as broad as Christian fellowship. If baptism be desired by a candidate for church membership administer only immersion. If not desired adopt no substitute or modification of the original rite. Always oppose and condemn any superstitious or sacramentarian view of the ordinance. And of course reject infant christening. At the same time let all the world know that every Baptist church welcomes among its members all honest and earnest followers of Jesus Christ without requiring of them theological definition or creedal statement or any ceremony. A covenant and not a creed, should be the foundation of church organization, a summary of duty and not an elaboration of doctrine or an abstract of theology.

Unquestionably these brethren show a tangential tendency. Quakers, if these be the model for our modern times, are not conspicuously successful in winning numbers to Christ. They care for no "outward and visible sign of inward and spiritual grace." Marriage among them requires no ceremony to evidence the dignity and solemnity of this holy relationship. Speech itself is not necessary to public worship in the meeting places of the Friends. Surely they of all people have given us the history of broadminded anti-ritualistic disciples. They are as far as possible removed from formalism liable to inhere in an initiatory ceremony. And yet somehow they neither hold their own in point of numbers nor prevent schisms born of heretical doctrine. Organization without initiation of some kind is the road to theoretical anarchy as the ideal state of Christianity. Individualism run mad, to say the least, would be limp and

lifeless as an antagonistic force to the organized hostile agencies of our times marshalled under flaunting banners and with linked shields.

Literalistic Type.

Second, there is a literalistic type among Baptists. Exactness in minor matters concerns them. Loyalty in every detail of New Testament manners and customs as well as precepts and practices is their watchword.

They love to believe themselves strict Bible Baptists. The Bible, the Bible only they affirm, is their rule of faith and practice—the Bible, no additions to it, no subtractions from it, no alterations in it—the Bible, uncovered by human ritual, untainted by human error, uncorrupted by human tradition. They admit and preach the right and duty of personal interpretation of the Bible, but evidence partiality for some conspicuous leader of their school of thought. Usually they analyse the requirements of the Bible into moral commands, evangelical commands, positive commands. Every one of these comands, so far as the weakness of human nature will allow, is to be carried out, not only in spirit but to the very letter. Obedience is the test of love and loyalty to the Lord Jesus Christ and literal obedience in the smallest circumstance its supreme manifestation.

Now by the Bible this type means never the oldest manuscripts of the New Testament in Greek. They are not critical and so do not trouble themselves about questions of canonicity, or authenticity or genuineness of particular books. The Bible for them by common consent and for all practical purposes is the English version prepared by order of King James in 1611. Other translations or versions of the original sacred writings, while not by any means unknown to them, are to this class of the brethren as if they were not.

Proudly they declare: "where the Bible speaks we speak; where the Bible is silent we hold our peace."

Now the Bible is silent about many things considered right and useful by the brotherhood at large. We have no "thus saith the Lord" for church buildings. The Bible does not authorize or even mention such latter day inventions as organs or

other musical instruments, nor Sunday Schools, nor religious newspapers, nor mission boards or societies. There is no distinct New Testament requirement for Baptist Associations, or Ministers' Conferences or State or other Baptist Conventions. Literalists have consistently and persistently fought to the last ditch every one of these post-apostolic expedients for furthering Christianity.

On the other hand it is maintained by the denomination that there are to be found in the New Testament some injunctions that were purely personal and others local and temporary in their obligation. One of these, for example, was the oriental act of hospitality known as feet-washing. Literalists have rigorously enforced this Eastern custom as an ordinance of the church of equal dignity and importance with baptism and the Lord's Supper. Slavery was defended by literalists as a divine institution to be perpetuated, and any attack on it was made, as they believed, in the very teeth of God's command. The women must keep silence in the churches because Paul is clear-cut and unequivocal in his prohibition of this practice. Local church communion has had its literalistic advocates. A minister celebrating the Lord's Supper for a church of which he was not a member would conscientiously refrain from participating in the ordinance. Was not the Supper at Corinth for the church at that place alone? What precept or example therefore authorizing or requiring any other disciple to participate in a strictly church rite? If the brethren neglected to obey the apostolic order to "salute one another with a holy kiss" it was only because forsooth their literalistic consciences had not been focussed upon it by some perfervid champion of literalism. Dunkards, towards whom the literalists tend, are more consistent. They stickle for the holy kiss.

The Ritualistic Type.

Third, there is a ritualistic tendency among Baptists. This is the mark of the High Church wing.

An American Episcopalian, asked to define a high churchman as understood by his sect replied: "A high churchman is not one who thinks high of the Church and low of Christ, as

our enemies charge, but rather one who thinks high of the Church and low of himself." The Baptist high churchman is his heart's brother. He exalts the Church. His definition of the church is a local assembly of baptized believers associated by covenant to maintain the ordinances and preach the gospel of Jesus Christ. As arrogantly as any Anglican or Roman Catholic he dares to speak of **the Church** meaning a Baptist church. His lexicon has no place for what is known as the church universal or the church invisible. By church he does not mean the Baptist denomination, certainly not the Roman Catholic or any Pedobaptist body. Other Christian fraternities, however excellent in character are abnormal in organization. Societies they are, composed of good people, many of them Christ's genuine disciples, having worthy ends in view, but not churches. No other than a Baptist church comes within the definition of a church laid down in the New Testament. There are no regularly ordained ministers but Baptist ministers. Good preachers others may be, men indeed truly converted and often honored of God's Spirit in winning souls and in the edification of believers, but not Scripturally set apart to the rights and duties of the apostolic ministry. Baptism performed by a Pedobaptist minister is not baptism. Though there be a proper subject and a proper act and a proper understanding and intent, the ceremony is not baptism unless performed by a Baptist minister obeying the order of a Baptist church.

Order is the slogan of this company. The most valiant among the high churchmen conscientiously believe that the evils among the denomination are not so much moral or doctrinal as ecclesiastical. We are not taking the world for Christ as we might, not because of deficient spirituality, or by reason of erroneous doctrine or niggardliness or want of intelligent zeal and aggressiveness, but on account of laxness in ritualism. Stalwart ecclesiasticism alone can save us. "Alien immersion" or baptism by other than Baptist ministers is troubling us. The "open pulpit" and the union meeting are our bane. By an "open pulpit" is meant one to which other than regularly ordained Baptist ministers are admitted. Baptist pulpits, the

high churchmen maintain, must be for Baptists only. The union metings which they so deprecate are those in which ministers or laymen of other denominations take part in the exercises whether these be held in a Baptist church or elsewhere.

In an interview with a beloved brother of this school I asked if I might not call a man a man even if he were not physically perfect. A man without an arm is still a man, I maintained, or without either arm, or bereft of both legs and both arms. I asked to be allowed to denominate such an one not an extra human being but a man nevertheless. So I said a company of Christ's disciples though ritualistically irregular might be admitted to be a church or assembly of believers as distinguished from a military company or a lodge of Elks. My analogy was scouted as irrelevant and illogical, the mere quibble of a low churchman. "Hold fast the form of sound words" was the solemn admonition, and further reply would have been a work of supererogation.

Pessimistic Type.

Optimism is the **bete noir** of this group. The "Broad Church men" hope to win supremacy in the denomination. So do the Literalists. Of like spirit are the High Churchmen. The Pessimistic wing is content to be a party of protest. Though claiming to be original Christianity they do not look for any world conquest. They are an elect few and willing to become fewer. Their decrease in numbers so far from being a calamity is to them a proof that they are unworldly, an exotic necessarily of feeble growth in alien atmosphere. They are modern Essenes, the world forgetting and by the world forgot. They are animated by a class consciousness, that of the exclusive poor. The one text most often quoted and enjoyed by them is this: "The Common people heard him gladly." They scorn to conciliate or even associate with the rich or the educated or socially prominent though it would seem that they allow themselves to fawn upon the poor, the ignorant and the unprogressive. They are worshippers of the past. The former days were better than these. The first century was the golden age. Since then it has been always and every-

where a down-grade movement. The world grows daily worse and not better.

They entertain orthodox views of salvation but believe it is a rare experience. They do not understand how it can enter the hearts of any but those who manifest a humility like such as they believe theirs to be.

They have not a few passive virtues. As they cherish no hope, however, for the conversion of any large number of the people of the earth they settle down into a dull fatalism which paralyzes all earnestness in evangelizing or progress. Civilization in their judgment, is no aid but a hindrance to piety. It is not by any means under the guidance of a divine will but is rather a daring and diabolic revolt against the simple life of poverty and obedience which the disciples practiced in the beginning of our era. Cities are an abomination unto them. Their moral state is that of Sodom and Gomorrah. Schools are useful if they limit themselves to the "three R's" but if anything more is attempted it is only vanity and vexation of spirit. Missions do not appeal to them, though admitting their lawfulness. God will gather up His own elect at His own time and in His own way. Judgment Day is the Supreme event they await. Salvation is "other worldliness." It is a future possession for the most part. And it was evidently intended for a small number of rural saints of passive virtues included in a quite limited atonement. Their ministers are most moving in their utterances when they expound and apply the words: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

Pietistic Type.

These are tangential like the Broad Churchmen but for an entirely different reason. So far from having a rationalistic trend this group is mystical. Their interior life is enriched by impressions they derive directly from communion with the Holy Spirit. They are the present day specialists on the doctrine of the Holy Spirit. They do not question their own inspiration when filled with the Holy Spirit. This "infilling of

the Spirit" or ecstasy is supposed to come after complete consecration which never or hardly ever occurs at conversion.

Names adopted by this party differentiate them from the ordinary Baptist, pure and simple. A few call themselves the recipients of the "Second Blessing." Others prefer to be known as advocates of the "Higher Life" or "Surrendered Life" or "Abandoned Life." Exceptional religious experiences due to extraordinary manifestations of the Holy Spirit avouched to them are declared to be their distinguishing mark. They affiliate with the Keswick movement in England and foregather for mutual edification at Northfield.

The "infilling" to which they attach so great weight is not for their exclusive enjoyment. It is accompanied by what they call "power for service" usually in preaching in revival meeting. They are mighty evangelists.

These brethren are militant premillenialists. They are not the kind of pessimists heretofore described but agree with them as to the hopelessness of the present dispensation. The conversion of the world to Christ by agencies now employed is an idle dream. On the other hand, they believe that after Christ returns to earth He will be more effective than He can be today. By the resurrection of the pious dead the Lord will be reinforced and will then be able to convert nations in a day. Meanwhile, until He comes, it is our duty to evangelize and do our best in a doomed dispensation.

The pietists have no toleration for the Broad Church party and wish them to leave the denomination. Nor are they literalists. Generally they are poetic and oratorical. This section of the brotherhood cares less for the Baptist denomination, apparently, than for their "Higher Life" coterie which has fellows in a number of evangelical bodies. It is not thought inconsistent by the ministers of this party to preside over undenominational or pedo-baptist churches though without surrendering a personal devotion to immersion as the only Christian baptism. Individualism is their hobby.

The modern so-called "Institutional Church" with its multiform benevolent activities is preferred by this section of the brotherhood. They are given also to what they designate

"Bible Conferences" in which exegesis or exhortation is brought under contribution to establish the Scripturalness of the "Abandoned Life," the "Premillenial Second Coming of our Lord" and world-wide missions. Of all the parties within the denomination this one is probably the most aggressive at this time.

Suffice it to say for the encouragement of the strictly normal Baptists that they are yet in the majority, and wisely led they can hold the denomination together. It is pleasant to know that all parties among us—the liberalistic, literalistic, ecclesiastical, pessimistic and pietistic—maintain firm grasp on some fundamental doctrines. These are the Lordship of Jesus Christ, the sufficiency of the Scriptures as a rule of faith and practice, regenerated individualism, fraternal democracy and earnest evangelism. It is a question for the future to settle how far the centrifugal forces among us shall gain control. The liberalist must be allowed to exalt the Kingdom of God on earth; the literalist to contend for the finality as well as authority and sufficiency of the Bible; the High Churchman may help us to understand the meaning and indispensableness of symbolism; the pessimist must not be hindered when he shows the dark side of an imperfect Christian civilization, and the pietists serve a good purpose in reminding us of the immanence of God through the Holy Spirit. Each party doubtless represents a truth. Each likewise may have over-emphasized what it regards its specialty. No one party, it may be, thoroughly understands the others. Within the denomination there is room for all if each is willing to be absolutely loyal to Christ. Only time, patience, gentleness, courtesy, consideration and supreme devotion to the unifying love of Christ will bind the brotherhood by unbreakable bonds. And that is our twentieth century task.

Beyond America lies the world. The world has found the Baptists because the Baptists have found the world. The world is waiting to hear our message and test its practical

Diversity of development among Baptists in other countries than America affords a most interesting study. Between the views prevailing in Canada and those in the United States

there is perhaps little dissimilarity. South Africa, Australia, New Zealand and other British colonies reproduce in a large measure the variations of faith and practice prevalent in the homeland. German Baptists and those of Sweden, though geographically nearer to Great Britain, yet by reason of deriving their origin from American preaching, are, ecclesiastically and in the matter of missionary organizations, closer kin to our people. The great awakening in Russia and other parts of Eastern Europe is bringing to the denomination thousands of recruits who are to be drilled according to the Baptist manual of arms. Fortunately these afford a great opportunity as well as supply a tremendous responsibility. Fortunately, too, the denomination has come to a world consciousness. The organ of its expression is the Baptist World Alliance. This high Council, not assuming ecclesiastical authority or forcing upon churches a prescribed creed or indispensable polity, but by furnishing to all throughout the world full information of Baptist doctrines and doings will prepare the way for a survival of the fittest and the adoption of the truest and best.

More than by another agency, some believe, the denominational life of the future is to be modified by the reflex influence of Foreign Missions. Problems clamoring for settlement by our sanest and sweetest thinkers in heathen lands, when so led in the Spirit and after the example of Jesus Christ, will disappear in the home lands also. American Baptists, therefore, while having the right to influence the normal evolution of the brotherhood everywhere, must in turn be open and responsive to new truth and new applications of old truth offered by our co-religionists across the seas. For the first time in all the centuries Baptists are rejoicing in a spiritual unity, which, under the guidance of the Holy Spirit, will express its self in the creed catholic: "In essentials unity; in non-essentials liberty; in all things charity."

THE ORIGIN AND PRINCIPLES OF THE ANABAPTISTS.

BY THE REV. JOHN HORSCH, BIRMINGHAM, OHIO.

The birthplace of the Anabaptist movement is the city of Zürich in the free country of Switzerland.

The first actual deviation from Roman Catholic teaching and practice, in Zürich, took place in Lent, 1522, shortly after a beginning had been made in the introduction of reforms by Carlstadt, until then Luther's friend and co-laborer in Wittenberg. In April, 1522, Ulrich Zwingli, the leading ecclesiastic of Zürich, published a book denying the right of the Church to make laws in regard to the abstinence from meat. A number of Zurichers, among them the noted publisher Froschower, ignored the prohibition of meat during Lent of 1522. The civil authorities of Zürich did at this time not approve of such deviation from Catholic practice and Zwingli thought it advisable to abstain from meat, although in theory he held the laws of the Church invalid.

As early as 1518 Zwingli preached against Samson, the Tetzel of Switzerland; his sermons however, were not directed against the sale of indulgences, but against certain abuses of which Samson was supposed to be guilty from a Roman Catholic point of view. It is a noteworthy fact that in the same year Zwingli applies successfully for the position of papal court chaplain. As such he received—until 1520—a pension from the Pope.[1] In the year 1522 a number of priests of Zürich married, among them Zwingli; but the marriage was kept secret until a time when the magistracy sanctioned the abandonment of celibacy.

In January, 1523, a disputation was held between Zwingli and his friends on the one hand and the Romanists on the other, on various theological propositions. The magistracy

[1]von Bezold, Geschichte der deutschen Reformation, Berlin, 1890, p. 600; Moeller-Kawerau, Kirchengeschichte, Freiburg, 1899, vol. 3, p. 47.

acting as judges, decided in Zwingli's favor. In October of the same year, another disputation was held to settle certain questions of practical reformation. Among the friends of Zwingli who took part in the discussion were Conrad Grebel of Zürich and Balthazar Hubmaier of Waldshut. It is a noteworthy fact that Conrad Grebel at this time protested against the ecclesiastical precept by which laymen were forbidden to touch the host, or consecrated bread, with the hand. The priest gave them the bread into the mouth and they were warned, in case the host should attach to the roof of the mouth—it being a wafer made of fine flour—not to attempt loosening it with the hand. It was believed that anyone not of the priestly order who would dare to touch it with his hands, would be instantly stricken dead. The great principle of the spiritual equality of the so-called laity with their pastors was involved in Grebel's proposition which was also vigorously upheld by Carlstadt in Wittenberg.

About this time it became fully evidenced that Zwingli's intention was to establish a new State Church; there was unmistakable evidence that he held it the duty of the civil magistracy to regulate matters of faith and practice. He had denounced images and mass as popish inventions that should be abolished, but when the civil authorities—the Great Council—refused to ordain the discontinuation of the Romish cultus, Zwingli took the position that the people should be content with the observation of mass until the government would abolish it.

Zwingli's attitude in this all-important question caused a division of the reform party into two factions. A number of those who until then had been his most ardent supporters refused thereafter to follow in his footsteps. There was a radical distinction in the principles upheld by the two factions. The one party, with Zwingli as leader, advocated the introduction of scriptual worship and practice with the sanction and through the initiative of the civil authorities; they held that the Church must remain united with the State and must content itself with such measures of reform as the State may

permit. The other party, the Brethren, as they called themselves[2]—they were somewhat later called Anabaptists—while fully agreeing with Zwingli in his proposition that unscriptural practices should be abolished, denied that this should be done by the civil authorities. They held that if mass is a great wrong, as Zwingli admitted, the refusal of the magistracy to abolish it could not make its continued observation justifiable. And if the reformation of the Church was to be brought about by the civil government, if the people had no right to proceed in the matter without the sanction of the authorities, it was evident that in the countries whose rulers were Romanists, the introduction of reforms would be impossible. The Brethren held that State churchism, the distinctly pagan idea that the boundary of the Church is to be identical with that of the State, should be abolished and those who personally had accepted Christ and were walking in His footsteps should unite in the organization of a true New Testament Church, to be established on the voluntary principle.

Had the Great Council been ready to order the abolishment of mass throughout the canton, Zwingli would have been fully willing to comply with the demand of the Brethren for the introduction of evangelical worship. But the civil authorities were of the opinion that the time for practical reformation was not yet, although they no longer prescribed the exact forms for the observation of mass. Now Zwingli took a stand between the radicals and the magistracy. He endeavored on the one hand, to prevail upon the civil authorities to proceed with the introduction of reforms. On the other hand he attempted to persuade the Brethren not to press their demand for reform. Zwingli's endeavors were destined to prove futile for the reason that the Brethren were fully resolved upon the establishment of an independent Church on the voluntary principle. Until they proceeded to introduce the practice of believers' baptism Zwingli entertained the hope of uniting both parties.

[2]Although the name Brethren has been assumed by a number of Evangelical denominations, there seems to be no reason why it could not be used to designate the Swiss Anabaptists.

Zwingli and his party proposed that the Romish Church was to be reformed by certain improvements to be introduced by the civil authorities. A Zwinglian State Church was to be established in which all the inhabitants of the land were to be compelled to hold membership, even as formerly in the Roman Catholic Church. Either by persuasion or by force the whole land was to be made Zwinglian. The new Church was to be composed of the same people as the former State Church. The idea, on the other hand, that the populace as a whole should be compelled to hold membership in the Church was considered an unbearable mistake by the Brethren. New Testament teaching, in their opinion, is radically adverse to the idea that every inhabitant of the land, saint and sinner alike, should be within the fold of the church. The fact is noteworthy that Zürich was, according to Bullinger's testimony, a notoriously wicked city "as supposedly in Greece was Corinth."[3] The Brethren held that those who live in known transgression should be excluded from the church; they were convinced that a New Testament church can not be maintained without scriptural discipline. Zwingli on the other hand, although he had formerly admitted that those who fall into gross sin should be excommunicated,[4] now took the position of State Churchism, namely that they should not be excluded from the church.

While Zwingli proposed to introduce certain improvements into the Romish Church, permitting the union of the Church with the State and the world to continue, the Brethren insisted that a true reformation of the Church meant more. They proposed to discard Romanism entirely and to build upon no other foundation than the Word of God alone. It was their firm conviction that the reformation of the Church is to begin with the reformation of the individuals—the people. The only way, they believed, in which a renewing of the Church could be accomplished was that, first of all, the people should be personally converted to God. The Church was to

[3]Bullinger, Reformationsgeschichte, Frauenfeld, 1838, vol. 1, p. 373.

[4]Göbel, Geschichte des christlichen Lebens, Coblenz, 1849, vol. 1, p. 288.

consist of those who had accepted Christ by the decision of their own free will and were living a life of obedience to Him. These only, they believed, are Christians in the true sense and they should, according to apostolic example, organize themselves into congregations, independent of the State and separate from the world, acknowledging the Word of God as their sole authority.

Bullinger, the friend and successor of Zwingli and bitter antagonist of the Anabaptists informs us that the former co-workers of Zwingli "formed a party and had many private discussions. It did not please them what Zwingli did in the reformation or the way he did it. It was all too incomplete, too superficial for them." They came to Zwingli "and told him with earnest words that he was slow and lukewarm in the things which concern the Church and the kingdom of Christ. But the time was now and the Spirit urged to go forward with greater earnestness, or forfeit salvation. The holy apostle Peter had said to the believers that they should 'save themselves from this untoward generation.' And the apostles had separated themselves from the wicked and went out from the national Church and the believers in Jerusalem formed a congregation. Therefore it was now also necessary to make a separation from others in this city and gather a pure Church and congregation of the true children of God who have the Spirit of God and are ruled and led by Him; and with many other more earnest words."[5]

Zwingli feared that the attempt to separate Church and State would, on the one hand, bring confusion, the civil authorities permitting any doctrine to be taught; and on the other hand it would mean persecution for the reformers. The government oposed the idea of liberty of conscience and Zwingli also did not desire religious freedom. Upon the civil authorities he had decided to rely for the final victory. However that any one could, by an honest study of the Scriptures, conclude otherwise than that the Church should be established upon the voluntary principle, rejecting the authority of the State in matters of faith was to the Brethren inconceivable.

[5]Bullinger, Der Wiedertäufer Ursprung, etc., Zürich, 1561, p. 9a.

In order to gain a foundation for State Churchism, Zwingli, moreover, changed his position in regard to a number of points of doctrine. The Brethren were of the opinion that he "had a dread of the cross of Christ."[6] He refused to give ear to their entreaties and told them that "he was quite opposed to such separation and division." The apostles have separated themselves, but only from those who were known to be enemies of the holy gospel (the indifferent were also excluded from their organization.) But at this time there are many reputable people who do not oppose the word (they were ready to discard Romanism although some of them lived in open transgression) and regarding whom great hopes were entertained, who however through the proposed separation would be offended and fall away. The separation will not purify the Church, there will always be something capable of improvement (this the Brethren did not deny). Besides, if they were now going to separate the tares from the wheat, what would the angels find of tares to gather at the judgment day?"[7] The Brethren, to the contrary, held that the field on which the wicked are to be tolerated is not the Church but the world, for the Lord Himself, in the exposition of the parable of the tares in the wheat, said "The field is the world." They were of opinion that in this parable, not church discipline but religious persecution is condemned."

The Brethren held the Roman Catholic doctrine of baptism to be a fundamental error which stood preeminently in the way of true reform, "the first and foremost evil of Antichrist." Of infant baptism they found not a trace in the Scriptures—no authority whatever for that practice. Now Zwingli, in the beginning of his reformatory labors had held that infant baptism should be discontinued. "The error," he said, "also misled me some years ago, so that I thought it would be much more suitable to baptize children after they had arrived at a good age."[8] However, when those who op-

---

[6]Beck, Geschichtsbücher der Wiedertäufer, Wien, 1883, p. 18.

[7]Bullinger, Wiedertäufer, p. 9 a.

[8]Heberle, Anfänge des Anabaptismus in der Schweiz. Jahrbuch für deutsche Theologie, vol. 3, pp. 244, 246. Newman, History of Anti-

posed state churchism began to advocate believers' baptism, Zwingli realized that the permission for the abolishment of infant baptism would mean the establishment of a new Church on the voluntary principle. He feared that the organization of an independent church which would not acknowledge the authority of the State in spiritual things would mean the downfall of the principle of state churchism, and hence of the State Church. From that time Zwingli insisted that infant baptism must be maintained; he became one of the most ardent advocates of that practice.

The leading men among the Brethren were: Conrad Grebel, Felix Manz, George Blaurock, William Reublin, Andrew Castelberg. Grebel had been a student in the University of Vienna for about three years; later he studied in the University of Paris. The Grebel family was of the nobility, Conrad's father being for many years a member of the Great Council. Felix Manz also was well educated; he had made a specialty of the study of Hebrew. William Reublin had been priest and preacher at St. Alban's Church in Basel from whence he was expelled for his evangelical views. George Blaurock of Chur, had formerly been a monk.

About the time of the second disputation (October, 1523) the Brethren began to hold separate meetings in private houses. They now declared themselves against the baptism of infants. Zwingli and the magistracy, on the other hand, were determined to insist on the practice of infant baptism. As formerly there had been public debates between Zwingli and the Romanists, so a disputation between the leaders of the State Church party and those who disapproved of the baptism of infants was now arranged by the magistracy. The disputation was held January 17, 1525. Zwingli demanded evidence that infant baptism is unscriptural, when, according to the position taken by him in former debates, it would have been

---

pedobaptism, Philadelphia, 1897, p. 90. Loserth, Balthasar Hubmaier, Brünn, 1893, p. 78; Egli, Die Züricher Wiedertäufer, Zürich, 1878, p. 17; Rembert, Die Wiedertäufer im Herzogtum Jülich, Berlin, 1899, pp. 50, 211; Simpson, Ulrich Zwingli, New York, 1902, p. 149; Cornelius, Geschichte des Münster'schen Aufruhrs, Leipzig, 1855, vol. 2, p. 28; Göbel, vol. 1, p. 152; Hauck, Real Encyclopädie, vol. 4, p. 420.

his place to show that there is Scripture authority for it. Both parties anticipated that the Council, as in every previous debate would declare Zwingli victorious.[9] The authorities, indeed, not only decided in his favor, but decreed that the Brethren should no longer hold meetings, and that all unbaptized children must be brought to baptism within eight days.

This decree was not obeyed by the Brethren. Far from being willing to have matters of faith regulated by the State they proceeded, up on the suggestion of Blaurock, to introduce believers' baptism. Blaurock was the first to be baptized (by Grebel) and in turn baptized large numbers. Affusion was practiced at Zürich, while in Augsburg, somewhat later, the candidates for baptism were immersed. Such was the beginning of the Anabaptist denomination. It is worthy of notice that for a long period previous to this believers' baptism was not practiced outside of the denominations of the Bohemian Brethren and the Waldenses.[10] The supposition that Nicolaus Storch baptized in Germany those who had received baptism in their infancy, is without foundation; neither was Thomas Münzer an Anabaptist. Storch, in 1522, declared the baptism of infants upon the faith of their parents or sponsors unscriptural, but did not advance to the practice of baptizing believers exclusively. It is worthy of notice that there were in the Reformation period, beside Storch and Münzer, many other prominent men who at some time expressed themselves unfavorably regarding the baptism of infants, although they never received or practiced believers' baptism, e. g., Wolfgang Capito,[11] William Farel,[12] Martin Bucer,[13]

---

[9]Mörikofer, Bilder aus dem kirchlichen Leben der Schweiz, Leipzig, 1864, p. 150.

[10]On the Waldenses' view of baptism cf. Keller, Die Reformation und die älteren Reformparteien, Leipzig, 1884, p. 90.

[11]Hulshof, Geschiedenes van de Doopsgezinden te Stradtsburg, Amsterdam, 1905, p. 71; Gerbert, Geschichte der Strassburger Sectenbewegung, Strassburg, 1889, p. 74 seq; Baum, Capito und Butzer, Elberfeld, 1860, pp. 382, 406, 408; Newman, p. 240; Krumbholtz, Zwei Schriften Bernhard Rothmanns, Dortmund, 1904, p. 34.

[12]Keller, p. 386.

[13]Hulshof, pp. 30, 71.

John Oekolampad,[14] Ulrich Zwingli, Joachim Vadian,[15] Andrew Carlstadt,[16] Sebastian Castello,[17] Eberhard Weidensee,[18] Martin Cellarius,[19] Michael Servetus,[20] John Campanus, Sebastian Franck,[21] Caspar Schwenkfeld. In Strassburg the baptism of infants was, before the rise of the Anabaptists, not insisted upon; in fact, the practice was discontinued for a time in that city.[22]

Zwingli was not at all scrupulous in the choice of the means employed in the attempt to check the movement toward separation of Church and State. He not only thought it right that the Anabaptists should be persecuted and their doctrines suppressed by the authorities, but he imputed to them the basest motives. He denounced them as hypocrites and accused Grebel and Manz of immoderate ambition, insinuating that they founded a new church in order to be able to assume the role of leaders and from other selfish motives. Yet Zwingli himself informs us, in one of his books, that these men, before they "began the contention in regard to baptism," often admonished him to organize a church of true Christians i. e., of believers only.[23] Thus he bears witness to the fact that they desired him to take the initiative in the movement.

The ensuing persecution made it clear that as concerns liberty of conscience, the new State Church held the same standpoint as the Church of Rome. Zwingli and the authorities were fully determined that every inhabitant of the realm should be a member of the State Church. A number of Ana-

[14]Hagenbach, Oekolampads Leben, Elberfeld, 1859, p. 73; Baum, p. 381; Rembert, p. 39; Burrage, A History of the Anabaptists in Switzerland, Philadelphia, 1882, p. 134.

[15]Cornelius, vol. 2, p. 37.

[16]Barge, Andreas Bodenstein von Karlstadt, Leipzig, 1905, vol. 2, p. 176.

[17]Keller, Johann von Staupitz, Leipzig, 1888, p. 392.

[18]Barge, vol. II, p. 190.

[19]Baum, p. 381.

[20]Moeller-Kawarau, vol. 3, p. 431.

[21]Hegler, Geist und Schrift bei Sebastian Franck, Freiburg, 1892, p. 265.

[22]Göbel, vol. 2, p. 544.

[23]Egli, p. 14.

baptists were imprisoned, while others were expelled from the country. One of the first martyrs of the Swiss Brethren was Felix Manz, who was executed by drowning in the Limmat, January 5, 1527. In spite of the severest persecution the movement spread not only over Switzerland but all South Germany.

Zwingli inclined to the opinion, so Bullinger states, that the Anabaptists "had no other purpose than to turn the Church upside down and to bring dissimulation and errors into it."[24] The Anabaptists were stigmatized, by the Zwniglian party, as aiming at political disturbances and revolution. Today none of the numerous historians who have devoted themselves to research in Anabaptist history believes this charge to have any foundation. But the Brethren denied the right of the State to legislate in affairs of the Church, as well as the duty to obey the State in things spiritual. They taught, so Bullinger informs us that "the civil authorities should and could not meddle with affairs of religion and faith," and further: "No one should be compelled to accept the faith . . and no one should be killed on account of his faith."[25] In various districts the Swiss Brethren were very numerous and had many sympathizers, but never did they attempt a rebellion. In the canton of Basel, outside of the city, e. g., the Brethren and their sympathizers were in the majority.[26] In the city, on the other hand, the Zwinglians arose in a revolution, compelling the government to discard Romanism. It has been said that the Anabaptists refused to pay tithes. The fact is that they did pay tithes, although under protest. The paying of tithes, however, was after 1526, out of the question, since after that year all Anabaptists that could be found by the authorities, were imprisoned and either banished or executed. Tithes were exacted for the maintenance of the State Church and it is true that the Brethren believed it unfair that all should be compelled to support the established Church. Zwingli himself, in the first years of his reformatory labors, did not favor com-

[24] Bullinger, Reformationsgeschichte, vol. 1, p. 309.
[25] Bullinger, Wiedertäufer, p. 16 b.
[26] Burckhardt, pp. 38, 42.

pulsory tithing,[27] but changed his position when, in 1523, the Great Council decided that tithes were to be exacted.[28]

It has ofttimes been asserted that the Anabaptists were communists—believing that Christians should have their goods in common, and should not hold private property—a charge which is unfounded. It arose from a misunderstanding of their teaching that a Christian is set a steward over the earthly possessions which the Lord may entrust to him. Says Bullinger: They taught that "every good Christian is obliged before God out of love and Christian duty to give up all his property for any one of the Brethren, or to deliver it to the congregation into the hands of the Brethren, that they may receive the necessaries of life from it,"[29] namely, if the prevailing needs required it, there being in consequence of unceasing persecution many homeless and destitute fugitives among the Brethren. In Strassburg candidates for baptism in the Anabaptist congregation were asked, according to the testimony of an eyewitness "whether they were willing to pledge, if necessity required, all their property for their brotherhood, to be used for their needs, and would let none of them suffer want if they were able to come to his aid."[30] Nowhere did they introduce community of goods and their leading men, e. g., Manz,[31] Blaurock,[32] Hut,[33] also Hubmaier[34] and Menno Simons have expressly repudiated the charge that they were communists. The Huterites of Moravia had their goods in common, but believed this system to be practicable among true Christians only. Although on baptism they agreed with the Swiss Brethren, who, in Moravia, were represented by strong churches, there was always more or less controversy between both de-

[27]Heberle, p. 234; Cornelius, vol. 2, p. 18; Möller-Kawerau, p. 47.

[28]Heberle, p. 233.

[29]Bullinger, Wiedertäufer, p. 129 b.

[30]Hulshof, p. 216.

[31]Cornelius, vol. 2, p. 62.

[32]Beck-Loserth, Georg Blaurock, Berlin, 1899, p. 17.

[33]Meyer, Zur Geschichte der Wiedertäufer in Oberschwaben. Zeitschrift d. hist. Vereins f. Schwaben u. Neuburg, vol. 1, p. 231.

[34]Loserth, p. 140; Vedder, Balthasar Hübmaier, New York, 1906, p. 139.

nominations. The Münsterites who in their conception of baptism and a number of other points differed radically from the Swiss Brethren and who must not be confounded with either the latter or the Huterites, made an attempt to establish community of goods, but were only partly successful.

The doctrine of Chiliasm was never officially upheld by the Swiss Brethren. Neither in their writings, nor confession of faith, nor in their hymns did they maintain the idea that there is a millennium to come. At an early date the Swiss Brethren as a denomination, as well as the Mennonites, opposed the doctrine of Chiliasm. They held the principle of non-resistance and undoubtedly found it difficult to reconcile with this principle the idea that Christ is to reign one thousand years as an earthly king. In their opinion, civil government, although ordained by God, and to be obeyed in all things that are not contrary to His word, would be superfluous if all members of the human family were true Christians. It is interesting to note that Luther held the same view. In a book which he published in 1523, he wrote: "Christians need no secular sword or law." "It is impossible that among Christians the secular sword and law should find anything to do, for they do of themselves far more than any law may require."[35] Luther as well as the Anabaptists, taught that civil government is ordained by God for the sake of those who are not true followers of Jesus. The Anabaptists, on the other hand, differed from Luther in teaching that it is not for the Christian to administer civil law and use the sword. It must be remembered that the State and the established Church were closely united, being in fact one organization, and it was considered the foremost duty of the State to maintain the State Church and extirpate heresy; hence the only reasonable attitude of the Brethren to the State was one of passive obedience alone. It was further realized by their leaders that the movement would assume political tendencies if the principle of non-resistance was discarded, for in that case the Anabaptists, like other sects, would endure persecution only so long as they were not suf-

[35]Erlangen Edition of Luther's German Works, vol. 22, p. 66.

ficiently strong to use the sword successfully against their opponents. Moreover, the Anabaptists held war to be an outrageous violation of Christian principles. To take the life of a human being under any circumstances, cutting off his time of grace, was in their opinion, a responsibility too grave to be assumed by man. Malefactors, they held, so Bullinger informs us, should be kept in prison, but not put to death "lest both soul and body perish."[36]

The Anabaptists have sometimes been accused of ignoring historical development. As far, however, as development is founded upon the Scriptures, they proposed to accept it. They held the New Testament to be the infallible record of the highest revelation of God. The Old Testament, so they believed, is a part of the Word of God—the foundation and ground work for the New; its worship and principles of church government and partly also its rules of conduct have been superseded by the teaching of Christ and the apostles. Christians are to be guided in life and practice by New Testament teaching. Our Lord has given the Mosaic law a new intepretation and has by precept and example laid upon his followers obligations of greater significance than are found in the Old Testament. Grace will do far more for man than the law ever could.

The doctrine of the inner word, in the form in which it was somewhat later advocated by Denck and a few other German Anabaptists, had no place in the doctrinal system of the Swiss Brethren. Grebel and Manz in all probability agreed on this point with Zwingli, who believed in the inner word,[37] although he did not accept the radical ideas of Denck and Franck regarding it.

Bullinger's tale of thirteen sects into which the Swiss Anabaptists were divided, is clearly a fable. The Lutheran sects counted by certain Catholic writers of the reformation time, it is interesting to notice, reach nearly the same number,[38] but they never existed. In Switzerland all dissenters were classed as Anabaptists. Bullinger admits that "out of all

[36]Bullinger, Wiedertäufer, p. 168 b.
[37]Hegler, p. 271.
[38]Keller, Reformation, p. 9.

Anabaptists a denomiation has come (presumably when baptism was introduced in Zürich) which may be called General Anabaptists."[39] This is the denomination of the Swiss Brethren in which Grebel, Manz and Blaurock were the leading ministers.

Much has been sinned against the early dissenters by some of their opponents who circulated not only gross exaggerations and misrepresentations but positive untruths about them. On this theme a large chapter could be written.

Bullinger bears testimony to the piety of the Anabaptists, although he accuses them of hypocrisy: "They led their life in a semblance of a very spiritual conduct, they reproved earnestly covetousness, pride, profanity, the lewd conversation and debauchery of the world, drinking and gluttony and said much of mortifying the old man; in short the hypocrisy was great and manifold."[40] Various charges have been put forth against the character of the Anabaptist leaders at Zürich by their antagonists. As long, however, as Grebel labored in unison with the Zwinglian party he was second only to Zwingli himself in influence. Many believed that he was destined to become to Zwingli what Melanchthon was to Luther in Wittenberg. Both Grebel and Manz would have been appointed professors in the highest institution of learning in Zürich, had they not left the Zwinglian party. From Bullinger's writings it is clear that Zwingli favored their appointment, but they "became so untractable in the Anabaptist spirit that they henceforth aspired to nothing except to promote their Anabaptism."[41]

The Anabaptists have been misjudged and misunderstood. The writings of their antagonists have been accepted almost exclusively as the sources of their history. The result was such as would be an attempt to write Lutheran or Zwinglian history from Roman Catholic sources alone.

---

[39] Bullinger, Wiedertäufer, p. 16 a.

[40] Bullinger, Wiedertäufer, p. 15 b.

[41] Bullinger, Reformationsgeschichte, vol. 1, p. 238.

THE MORAL SIGNIFICANCE OF BAPTISM.

BY THE REV. R. E. NEIGHBOR, INDIANAPOLIS, IND.

Baptists are not in any sense sacramentarians. I suppose that this is generally understood. An intelligent Baptist, if he ever permits himself to speak of "the sacrament of baptism," does so thoughtlessly. In the Baptist estimate of the value of the ordinance we deny its efficacy as a means for the transmission of grace; on the other hand, we insist on its utility simply as a beautiful and expressive symbol of certain basal facts in the redemptive mission of the Lord Jesus Christ, together with certain correlated and dependent ideas. We affirm that the sole value of the rite consists in this. Uusually, however, we limit its significance to its symbolism of the historic facts of the Lord's death and resurrection, whereas we need (as it seems to me) to emphasize also its significance as expressive of the truths which are correlated with those facts. While we are accustomed, it is true, to speak of the burial and resurrection of the believer with Christ as a part of the symbolism of his baptism, the emphasis is not, I take it, placed here—that is, on what I may call its subjective import, but on the other, viz: its historic meaning. The conception of this part of its symbolic message is seriously impaired, if not wholly bereft of real influence, in the average mind, by the explanation that the believer's burial and resurrection with Christ are "by faith." For this phrase "by faith" is apt to make the whole idea mystical; and to say that a thing is "mystical" is, as a rule, to say that it is enveloped in mist—in other words, its practical value and its moral value are destroyed. As charity covers a multitude of sins, so this word "mystical" frequently covers up a lot of theological vacuities.

The purpose of the present essay is to bring into prominence this part of the baptismal symbolism. Baptism expresses in a beautiful and unmistakable way the great historic facts on which the entire fabric of Christianity rests, viz: the death and resurrection of Christ, but along with these it also

expresses the two great primal facts of all Christian experience, viz: the death and resurrection in Christ of the individual believer. It is not only the Lord Jesus Christ who in baptism is "evidently (i. e., visibly) set forth, crucified among you;" the candidate is also proclaimed as one crucified and risen. And this not as a fiction but as a fact. This initial rite of the New Testament churches both proclaims those historic truths without which there can be no Christianity, and also those moral facts in the believer's personal experience without which there is no true distinctively Christian life. To this—the symbolism of these two essential facts in all genuine Christian experience—it is herein desired to call attention.

II. The Conception Stated.

It is usually understood—at least so I suppose—that the death and resurrection of the believer with Christ as expressed in his baptism mean nothing more than that in his act of faith he has accepted the death of Christ as having been suffered in his behalf and stead; that in it all demands of law upon him as a sinner have been fully met, so that he is now legally free; and that upon this ground he is entitled to cherish the hope of enjoying more or less fully the new resurrection-life and power of Christ. Stated more baldly, resurrection with Christ to newness of life signifies in the baptismal symbolism the candidate's recognition of his duty to live henceforward a good life, and constitutes his pledge—the baptismal "vow"—to live it. But this good life means simply a moral life with the addendum naturally of church membership and church attendance, and the renunciation of certain things in the way of "worldly pleasures." At any rate we all know that it does not ordinarily signify much more than this. The baptized may be perfectly honest in this profession of his desire, but he does not know that anything beyond this is involved in that new life which is pledged in his baptism. As he understands it, this is the full content of the confession he makes in his submission to the rite in so far as it relates to himself.

But my contention is that this falls far below the Scripture

conception, and is indeed not the Scripture conception at all. The Scripture conception is—we shall refer to its language presently—that the baptized believer is as one actually dead—or rather he stands in the position of one who has actually died and then has subsequently come back to life again as one raised from the dead, in order that he may thenceforward live in the world, as long as it may please God to continue him here, not as men ordinarily live to pursue in it their various secular ambitions, but as one might be supposed to live in it who, after a number of years spent in heaven, should be commissioned by God to return to the world on some special errand. The death and resurrection symbolized in baptism are not metaphorical or potential; they are not presented in the ceremony as that which the believer is to strive to realize subsequently, if he can, and therefore lie wholly in his future experiences; rather they are presented in it as something experienced already—as something which already is, as already accomplished facts, as present realities of his life. In the immersion in the pool when the flood of water hid him from view, when his eyes were closed and his breathing temporarily suspended, he was for the moment actually shut out from the world and from life; he was to all intents and purposes as one dead, and whether he ever emerged again to take his place in the world as a living man depended upon the administrator of the baptism. In the act of immersion the life was apparently extinct, and it would have become actually so except for the emergence, when the candidate re-entered the world as one just raised from the dead, in order that he might henceforth walk in "newness of life"—a life not unto sin, nor yet devoted to the gratification of selfish and secular ambitions, but "unto God." With him therefore both death and resurrection have become past experiences; he has already passed through the grave; he has become and henceforth he is a "new creature in Christ Jesus." He has as wholly broken from his past life as the man has who shall be carried today to the cemetery and laid in the grave; the life that he now lives is the life of a resurrected man put back into the world for a few years on a special mission.

Baptism is thus the symbol of the actual death and resurrection of Christ, and at the same time the symbol of the (as it were) actual death and resurrection of the believer. That is to say: his relation to the world, on the one hand, as expressed in his baptism, is the relation of one dead; and on the other hand, his relation to Christ is the relation of one now risen from the dead.

II. The Scripture Teaching.

For this high import of baptism, and for its specially moral significance as the symbolic presentation of the primal facts of all true Christian experience, we are limited to the Pauline Epistles. The symbolism of baptism does not appear to the careful student of the New Testament to have been always the same. The Johannic baptisms were, as Paul indicates in Acts 19:4, prophetic of the Messiah "which should come after him"—i. e. after John himself had closed his ministry as the Forerunner; while those administered by Peter within the sphere of the Judaic evangelism seem to have looked backward to the Messiah as having now come, but whom the nation had rejected and crucified, and who was therefore to come again, and into whose name as many as now repented and believed on Him were baptized with a baptism significant of their entrance into a moral condition indicated by the words "the remission of sins." The baptisms of the Forerunner more remotely, and those of Peter more immediately, were both anticipatory therefore of the baptism of the Holy Ghost. The phrase "the remission of sins," however explained, carries the moral import of both of them. In fact, there is in the records no suggestion that the Johannic baptisms were ever regarded as invalid or unsatisfactory within the sphere of the Judaic ministry. The baptism which the Twelve had received was the baptism of John, and there is no intimation that they were ever rebaptized. Neither is there any intimation that other disciples of Christ who had, like the apostles, previously been the disciples of John and had received his baptism, were rebaptized upon their admission into the church with a bap-

tism distinctively Christian. The only rebaptisms of which we have any account at all are those of the twelve men at Ephesus. But these took place within the sphere of the Gentile ministry of Paul and at his demand. He himself explained that there was a doctrinal significance in these Johannic baptisms which to him in his phere of work, and in relation to the gospel which he preached, was not acceptable. It is Paul, and not Peter, who stands before us in the history as rejecting the baptism of John "for the remission of sins."

Accordingly the narrative in the Acts prepares us to find baptism in the Epistles of Paul carrying an entirely new meaning. It is, moreover, a far deeper meaning. It is neither "into" nor "for" the remission of sins; it is "into Christ." And this is explained in Rom. 6:16 as a baptism "into His death," and hence into all that that death signifies and involves, so far as regards the consecration of the life unto God. (Col. 2:12.) The peculiar appropriateness of the rite as an immersion becomes immediately evident. It is a burial. In another passage (Gal. 3:27) it is presented in a specially Pauline significance as a baptism into a new relationship with humanity through relationship with Christ, who, though a Jew by race, was in fellowship with all men as the Son of Man, and as the Saviour of the world. All who believe in Him and share His life become, without respect to race or social conditions, equally the children of God and are introduced as such into a universal fellowship. There is now no longer either Jew or Greek, bond or free, male or female, because all have become one in Christ Jesus. Baptism therefore "into Christ," which the Apostle Paul says is a "putting on" of Christ, is at the same time, as a baptism "into His death," a baptism into that new relationship of all men with Christ and with each other such as results from His death, thereby constituting a new humanity and a new brotherhood in the abolition of all social and race distinctions.

According to this the real baptism is not the immersion in water, but the immersion into the death of Christ, of whom the immersion in water is nothing more than the beautifully

appropriate symbol, but a symbol only; and according to this also the emergence from the water is the symbol of a resurrection into a new relationship with humanity such as one might be supposed to sustain who should come back from heaven to earth on some special mission or service of the Saviour—a relationship which would be entirely free from any of those prejudices which are too common among ordinary men, and which would recognize the universal kinship of men in Him, even as Christ himself does who died for all, and to whom the white man and the black, the Chinaman and the American, are alike in their common brotherhood of spiritual destitution and need of salvation.

The various statements of the Apostle Paul which justify this conception of baptism are themselves illuminated by it. He frequently speaks of death as a past experience. In Rom. 6, with baptism and crucifixion for his illustrations, he teaches that the believer can not sin—not "ought not" to sin, but "can not" sin—because his present moral position is that of one who has already died, and as such is freed from sin's power. (See verse 7.) It is with him as it is with Christ: "Death hath no more dominion over him." He has already passed through the experience of death, and his present life is a new life—a life unto God. In 2 Cor. 5:14, 15 the love of Christ is given as the constraining power and distinguishing characteristic of this new life; and the Apostle's reason for thus giving it is that "if Christ died for all, then all died," and the purpose of the death of Christ is said to be that "they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." In Gal. 2:20—a striking passage—we have the thought of a transferred life, and then of a transferred personality as a result or consequence of being "dead to the law and alive unto God" spoken of in the verse preceding. Says the Apostle: "I am crucified with Christ, nevertheless I live (this is the transference of life); yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith (as a vitalizing bond of connection between us) of the Son of God, who loved me and gave Himself for me"

(this is the transferred personality). And how vivid and bold the statement in verse 14 of the last chapter of this same epistle: "But God forbid that I should glory save in the cross of the Lord Jesus Christ, by which the world is crucified unto me and I unto the world."

If it be said that these expressions are merely rhetorical or metaphorical, I reply that Paul was too seriously in earnest to play the mere rhetorician, and that when he indulged in metaphor it was only that he might the more clearly set forth the great truth he had in mind. Death unto sin and crucifixion to the world, the crucifixion of the flesh and the self-life, with the resultant life unto God, were with him actual facts of experience which alone accounted for the nature, and for the moral power, of the Christian life. And we surely have no right in our own teaching to break the force of these statements by round-about explanations which really explain them away, nor are we at liberty to slur them over. The Christian is thought of as a dead man come back to life, and then as one whose present life has its source in the resurrection-life of Christ, which is the guarantee of both its perpetuity and power. "For ye have died," he says to the Colossians, "and your (present) life is (a life) hid with Christ in God." (Col. 3:3.) On this fact he can safely base the exhortation of the fifth verse: "Put to death therefore your members which are upon the earth." (The rendering of the Common Version, "mortify your members," is probably due to Romanistic influences.)

If these Scripture passages are—as before said—illuminated by the conception which they justify, they also throw light back on the statement of Jesus to Martha when she met Him in the street of Bethany on the occasion of her brother's death. He said to her: "He that believeth in Me, though he were dead, yet shall he live; and whoso liveth and believeth in Me, shall never die." The first part of this sentence is in the singular number and is a specific promise of the restoration of Lazarus to life from the tomb; the second part is in the plural number and is a promise of deathlessness (or of the victory

over death) to every believer. It is a promise to all, and a promise for all time. What the Saviour may have meant by it, and how it can be true in view of the fact that believer and unbeliever alike do die—as we say, are questions continually being asked. And they will continue to be asked until we change entirely our present point of view. It may be conceit in me to assume to answer them, and yet I think I can see one way in which the promise may be understood. The bitterness and terror of death consist in the forced sundering of all our earthly ties, the parting from those we love, the being snatched away from the eager pursuit of our favorite ambitions, the forced interruption of all our plans. To a large majority of professing Christians this bitterness of death still remains. And yet faith in Christ, which is the unreserved surrender of one's self to Him, involves of course the surrender likewise of all these things to Him. The most sacred loves of earth, as those of the family circle, are subordinated to the love of Christ—and are then ennobled by it. Business is done in the Christian spirit, and for Christ, in the interest of His Kingdom's extension in the world, and not for self and the accumulation of gain. Influential station among our fellow-men is desired, and when obtained is used, for the promotion of those causes which Christ has at heart and for which He unreservedly gave Himself. In a word, if we have faith in Christ in any such sense as makes us really His and identifies us with Him, then we have become crucified to the world and are now holding all things—even those which are most sacred and precious—wholly subject to His will. We value them for His sake, not for our own sake, nor for themselves. That separation which death ordinarily makes has been already made, so far as we are concerned, by our surrender to Christ. If we have already parted from the world and its attractions, then there is no further parting to be dreaded. If with reference to all earthly things, except as we use them or enjoy them for Christ's sake, we have already become as those who have died, then truly death has no farther power over us or terror for us. He who in his surrender to Christ has already died, shall never, as Christ said to Martha, die again.

The two phases of this experience—the surrender to Christ and the practical living for Christ, the death and burial with Christ and the subsequent resurrection to that life in Christ which is "unto God"—are definitely expressed in the baptismal symbolism, and are so important a part of its moral significance that they should never be overlooked.

Baptism is not a pledge or a "vow" to live so and so; it is the expression of a fact—a confession that the being dead to the world and alive unto God is already our moral status.

III The Practical Value of This Conception.

1. It makes clear the distinction between moral living and Christian living. This distinction is not so clear in many minds as is desirable, although with the prevailing ideas it is hard to see how it can be made clearer. Christian living is moral living—and something more. Of course, we all know and readily admit that morality does not save us—that not Pharisaism but Faith is the divine requirement; at the same time, what is the fruit of faith in the present life other than morality? A Baptist minister was accustomed to say to me that the sole purpose of faith in Christ was the production of upright, pure, and simple living, and that to be sweet-tempered, loving and amiable, honest and true, was the one result aimed at. But is it so? Is this all? One thing is certain, viz: that the profession of faith in Christ and the reception into the church of one who has already been living in the world worthily, and been amiable in his family and social relationships, usually make no appreciable difference in his conduct beyond the mere matter of church attendance. He remains, perhaps, just as anxious as ever to acquire wealth and, as he acquires it, to spend it in ostentatious display. So long, however, as he gets it honestly, and is sufficiently liberal to escape the charge of stinginess, his Christian character and standing are unchallenged. But according to the doctrine of Paul, if I have correctly apprehended it, something more than upright living will distinguish the Christian believer. It is expected that he will become a positive moral force in the world, laboring in

all ways that he finds open to him to promote the interests of Christ's Kingdom. His business and his money getting and his social avocations are to this end. He may have various avocations, but he has only one vocation. Morality is living conformably to the moral law, but the law of the Christian life is Christ. Christian discipleship is evidenced in the conduct by the subordination of everything one has and is to the purpose of Jesus Christ to establish the Kingdom of Heaven in a sinful world. It makes every Christian a missionary and engages him actively in a religious propaganda.

2. Furthermore, it defines the nature of the sin, or the sins, of which Christians are commonly guilty. From the point of view of his duty these are rather sins of omission than of commission. We do not expect, and as churches we would not tolerate, flagrant violations of the moral law on the part of any one professing to be a follower of Christ, but it is woeful how far most of us fall short of fulfilling the divine requirement and the divine expectation in the Christian life. On the other hand, and from the point of view now of the Christian's own personal well-being, sin is moral suicide. It proves itself to be such whether the sin be a wilful transfression or a neglect of duty. By sinning one does in respect of his spiritual life somewhat as I should do in respect of my physical life by taking poison. Sin in the Christian is something more than the violation of perceptive morality; it is the transgression of the law of his own life as a new creature in Christ.

3. The conception herein presented is essential, as it seems to me, to the salvation of the churches and, through them, of society from the dangers which threaten them. The fact of the believer's actual death and resurrection in Christ must be realized afresh in the consciousness of the Church. It alone accounts for the marvellous career of the Apostle Paul, and alone explains the wonderful successes of the churches of the first century. They were indeed "not of the world." Can we truthfully say as much? The Christian faith and life which they exhibited were accompanied by an enthusiasm that braved dangers, made sacrifices, and endured martyrdoms. And

while they thus sacrificed and endured, they possessed an exuberance of joy which made their faith a contagion. Is something such as this not what we need today against the errors of Romanism, the negations of Unbelief, the menace of Anarchy, the paralysis of Indifferentism? We shall not be helped by the multiplication of new organizations. For our salvation is not in them. Yet we are living in what might be called not inappropriately "The Age of New Organizations." The real need is more life from Christ, absorption into Christ, personal identification with Christ. The Church must be rescued from its worship of the idols of Secularism. It must feel once more the charm of the spiritual ideals to which the New Testament points it. I do not deny but most gladly admit the splendid achievements of our National Christianity in church extension, missionary enterprise, educational endowment, etc., but this must not deceive us as to the other fact that when we come to look more closely into the conditions existent in the local churches we find but a minority of the membership possessed of anything like spiritual activity. It becomes apparent that the aggregate results of church work on mission fields and in other spheres of endeavor, though magnificent, are obtained by the effort of these minorities and not by the church membership as a whole. It is not the four or five million Baptists in this country, for example, who are doing our denominational work, but the comparative few who in the various churches constitute their working force. The large majority instead of being baptized into Christ, into Christ's death, and into an entirely new relationship with humanity, are immersed in secularism and are really living for self.

The times demand another presentation of the essential nature of the Christian life, and there is no better text therefor than is found in our own baptismal rite.

BOOK REVIEWS

I. CHURCH HISTORY.

The Development of Christianity. By Otto Pfleiderer, D.D., Professor at the University of Berlin. Translated from the German by Daniel A. Huebsch, Ph.D. Authorized edition. New York. B. W. Huebsch. 1910. Pages 319.

This is the third volume in a series of popular lectures on religion in general, and on the origin and history of Christianity in particular, by the distinguished author. His general position is well known. He is a convinced evolutionist of a very pronounced type. This philosophical conception of history dominates the author's interpretation of every person, event, movement and doctrine. The controlling power of this idea is seen in the following quotation, "In the theory of evolution, the central idea is that things grow from their beginnings by natural necessity," page 12. And again, " 'Evolution' I understand to be that *becoming* which moves according to law and strives toward an end, in which everything is fruit and seed at the same time, in which every phenomenon is conditioned by what has preceded and conditions what is to follow. If this is to hold true of history, too, there can be no absolute, perfect point which would be an exception to the general law of conditioning and limitation by time and space. Least of all is it possible to find a perfect thing at the beginning of a development-series", p. 16. Such a philosophic presupposition renders the objective treatment of history impossible. When applied to Christianity it necessarily reduces all Bible history to the position of mythology, makes Jesus a product of the past and a less perfect being than many who now look up to Him as Lord, sees only

good in every phase of all the long story, no matter how dark and bloody some of it may appear to ordinary human eyes. An absolutely consistent application of the principle of religious development is of course impossible. The human mind revolts against it. But the theory is in this book so applied as to empty Christianity of almost all that has been distinctive about it. Pfleiderer returns to the discarded views of Baur and resolutely undertakes to revive them again, against the almost unanimous thinking of his own country as well as the rest of the world. He represents Jesus as He is regarded by orthodox theology as of purely mythical origin. New Testament history, especially that of the Gospels, originated in myth, or was borrowed from heathenism. The accepted account of that period is wholly unreliable. Equally so is the so-called "primitive Christianity" which the modern school of critics are trying to discover and restore. He rejects the views of the Catholics, the old Protestants and the new Protestants and will have nothing but Baur.

He constantly refutes his own theory of development by frequent criticisms of this or that phenomenon in Christianity; for, if everything which is has arisen by the force of an inner necessity, if it could not be except as it is, then it is folly to condemn or praise; then good and bad, right and wrong, true and false, do not happen in human history; then there is no degeneration, but only an ever increasing good. It is needless to say that Pfleiderer does not go that far. He applies his principles of development only where it suits him, and distributes praise and blame with a rather lavish hand.

Pfleiderer frequently misrepresents Scripture. For example he says (p. 43) that Christ prayed (John 17) that His followers might become one "as Christ Himself had *become* one with Him". The idea of *becoming* is wholly absent. Other cases equally as glaring show how philosophic bias leads to pervertion of Scripture.

There are a good many mistakes of fact. On page 119 the French king Clovis is placed at an earlier date than Constantine; on pp. 103f Hildebrand is twice called Gregory II;

on p. 228 it is said that the Anabaptists and Anti-trinitarians were closely allied at the beginning, being largely represented by the same men, whereas most of the Anabaptists accepted Nicene theology without question; on p. 237 William Penn is said to have been the first to embody the principles of civil and religious liberty in a political government, whereas Roger Williams had done so in Rhode Island nearly fifty years before the settlement of Pennsylvania; on p. 245 George Whitefield is said to have belonged to the stern Calvinists, while the fact is that he was a very moderate Calvinist.

The work of translation was very well done, but some German terms were retained which should have been translated. Examples are *Kurfürst* (Elector) p. 234, *Maehrisch* (Moravian) on pp. 240f; on p. 289 appears this ungrammatical statement: "Schleiermacher begins that the Christian consciousness moves, etc."

The work is especially good in its brief and lucid expositions of recent philosophic and theological work and views in Germany. W. J. McGlothlin.

Kurzgefasste Kirchengeschichte fur Studierende. Besonders zum Gebrauch bei Repetitionen. Von Lic. theol. H. Appel. Teil 2: Kirchengeschichte des Mittelalters. Leipzig. 1910. A. Deichchert 'sche Verlagsbuchhandlung. Pages 292. Preis M. 3.80.

The first part of this excellent handbook of church history has already been noticed in these columns. This second part carries the work forward from the age of Justinian to the Reformation. The work is intended for students, as a guide in study and review. It is therefore brief, but at the same time full enough for clearness and scientific accuracy. Truth of fact and statement are not sacrificed to brevity. This kind of work is exceedingly valuable for students who find themselves so overwhelmed with the mass of details in the larger works on church history as to be unable to disentangle the important and follow the progress of the great movements. The book would have been more helpful had there been references to larger works which the student should use. A valuable feature consists of numerous tables in which the eye can take

in at a glance the main facts in an important series of events. It is also provided with maps and carefully prepared indexes.

W. J. McGlothlin.

L'Affaire Tyrrell. An episode de la Crise Catholique. Par Raoul Gout. 1910. Librairie Critique Émile Nourry. Pages 321.

George Tyrrell was one of the ablest of the so-called Modernists of the Catholic Church. A Protestant by birth and early training, intensely religious and unsatisfied by the Anglicanism which he knew, he joined the Catholics and became a Jesuit early in life. He was soon disillusioned and speedily fell into conflict with his order. A few years of controversy resulted in his expulsion from the order and his ultimate excommunication from the Church. It is the same sorrowful story which could be told of many another Catholic scholar who was compelled to be disloyal to his conscience or suffer the most painful punishment which the Church can in this day inflict.

The story of this affair is, in the book under review, well told with sympathetic appreciation of the ability and character of Tyrrell and profound feeling for the struggle through which he was called to pass. Several original documents, some of them not before published, are reproduced, the most notable one being a letter of Tyrrell to the General of the Jesuits in which he finally severed his relations to that order. It shows a depth and passion which reveal Tyrrell as a great soul. He did not wish to rend but modify and reform the Church, and died feeling himself a good Catholic.

W. J. McGlothlin.

Westminister Sermons. By H. Hensley Henson, D.D., author of "Preaching to the Times". New York. 1910. A. C. Armstrong and Son (now George H. Doran Company). 311 pages. $1.25 net.

Dr. Henson is pre-eminently *the prophet* of the Anglican church in an epochal hour. With clear vision and dauntless courage he proclaims the essential religion of Christ in the midst of a people led aside to an undue emphasis on forms. He is one of the most virile and cultured preachers of modern

times. Any volume from him would be a blessing. This one is especially valuable because of its timeliness. There are three classes of sermons in the volume, with eight sermons (or papers) in each section: Anglicanism, Theological and Ecclesiastical, Social and National. Thus it is seen that we have here besides a message to his own church, an apologetic for the thought of our time and a call to the social tasks of Christianity.

Whether the prophet will be heard by his own people is not for an outsider to say. It is very doubtful whether he is not unduly hopeful. He feels sure that the conception of Christianity here presented "is properly characteristic of the National Church of England, though, in recent years, obscured and generally disowned". He thinks, also, that the "question of reunion.....would at once enter a more hopeful phase, if the prohibitive condition now insisted upon by Anglican authorities (in spite of Anglican history which might seem to disallow it as involving self-stultification) were abandoned". That such abandonment is soon to be looked for seems undikely at this distance. It looks as if a part—a large part—of the Anglican church, especially the clergy, is too blinded by their own exaltation to confess the equality of Christians on a New Testament basis. W. O. Carver.

Monasticism: Its Ideals and History. The Confessions of St. Augustine. Two lectures by Adolf Harnack, translated by E. E. Kellett and F. H. Marseille. New York. Putnam's Sons. Pages 171. $1.50 net.

Two of the best known of Harnack's smaller works are here given in English dress. That on Monasticism is one of his earliest productions and has passed through many editions in the German. It remains one of the most stimulating and striking presentations in brief space of the ideals and history of monasticism. The little work on Augustine's Confessions is not so well known, but it is equally worthy of study. It is well that they have at length appeared in English. The work of translation, especially in the earlier pages of the volume, was not very well done. The English is crabbed and some-

times almost unintelligible. Harnack's clear and beautiful German sentences are ruined by a too slavish imitation in the translation. The latter part of the book is much better.

Enchiridion or Hand Book of the Christian Doctrine and Religion. Compiled (by the grace of God) from the Holy Scriptures for the benefit of all lovers of the truth. By Dietrich Philip. Translated from the German and carefully compared with the Dutch (in which language the book was originally written), by A. B. Bolk. Elkhart, Ind. 1910. Mennonite Publishing Co. Pages 539.

Next to Menno Simons himself Philip was the most important of the early leaders of the Mennonites. He was pious, active and learned. His writings have been highly prized among the religious body to which he belonged, having been translated into German and French but until the present time they have not appeared in English. The translator has, therefore, rendered a distinct service, not only to his own communion, but to all who would know the fundamental teachings of this earnest and godly Christian body. The reviewer has had no opportunity to compare the translation with the original or with other translations; but it is fairly smooth and is no doubt well done. The writings themselves are well worth reading, for, although there is much that is polemical in them, still there is deep piety, genuine religious feeling and wide acquaintance with the Scriptures.

Baptist Confessions of Faith. By W. J. McGlothlin, Ph.D., D.D, Professor of Church History in the Southern Baptist Theological Seminary, author of "A Guide to the Study of Church History," etc. Philadelphia, 1911. American Baptist Publication Society. xii+368 pages. $2.50 net.

Baptists have for a long time professed contempt for "creeds," and most of them have been ignorant of their own confessional history. Yet no facts concerning the predecessors of modern Baptists could be of much more value to them than a knowledge of what was professed by them in various countries and at different times. This information, in a tolerably complete measure, is for the first time here made accessible to

the Baptists and to other people. Heretofore only men of research could know the facts.

Dr. McGlothlin has been at much pains to collect all available material on the subject. The limits of space required the omission of some material that he desired to include; he was not in every case able to reach the original sources; and he modestly bids us to expect errors in detail. The confessions in other than the English language have been translated, but the effort has been made to enable the reader to know the appearance of the confessions as at first published.

A very brief, but highly illuminating "Introduction" outlines the history of creed making in Christianity. Historical introductions and brief expositions set forth the circumstances under which the various confessions were adopted and so the reader is enabled to see the meaning and understand the form of statement where in many cases these would be quite unintelligible or easily misunderstood. Dr. McGlothlin begins with the forerunners of the English and other modern Baptists, giving us in *Parts One* and *Two* confessions and professions of Anabaptists and Mennonites. *Part Three* treats of English Baptists under the two classes "A" *Arminian,* "B" *Calvinistic. Part Four* treats of the same two classes, in the inverse order, of American Baptists. Part Five groups "Confessions of Other Nationalities," including German, French, Swedish, etc.

Later editions will call for some revisions and let us hope additions of materials now necessarily omitted; but the publication is epoch-making in Baptist historical literature. Those who essay leadership of divisions among Baptist people will henceforth be criminally ignorant if they fail to study the history of Baptist differences and fellowship.

Baptist confessional history is full of instruction for all those who would rightly apprehend the place of Christianity in the State and the forms of the faith most likely to meet the demands of our modern democratic ideals in civil and religious life. For all such the needful information is now made accessible.

W. O. Carver.

II. PHILOSOPHY AND APOLOGETICS.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume III, Burial-Confessions. New York, 1911. Charles Scribner's Sons. Octavo, xvi+961 pages. $7.50.

It has become evident that this Encyclopædia is to be of very great importance. In reviewing Volume II. we called attention to the wide range of subjects discussed. It approaches the scope and proportions of a general encyclopædia treated from the ethico- religious standpoint.

Volume III. is a notable one for the great number of important subjects and their elaborate treatment, amounting in several cases to extensive treatises. While, inevitably there will be inequalities in the matter of space assigned topics this volume is far less open to criticism in this respect than the preceding volumes. The "Buriats" would hardly be expected to occupy seventeen pages, especially when followed immediately by "Burma" with only twenty pages.

The method of having different phases of a subject treated by different writers prevents unity but provides a very useful variety and secures greater scholarship than generally could be otherwise secured. Twenty writers are represented in the eighty pages devoted to "Calendar" and the discussion is remarkably complete.

"Calvinism" is given eight and a half pages by Dr. Orr, who limits his work to an exposition of Calvinism and its earlier developments in the theologies of Protestantism. It is to be regretted that later modifications, the present position and influence, and the general influence of the system in history could not have been included.

The treatment of "Caste" is analytical but leaves much to be desired on the historical side. "Call, calling," is treated from the purely theological standpoint, which really does great violence to Paul's treatment of this important conception. Among the important subjects treated with gratifying ful-

ness are "Children," "Charms and Amulets," "Circumcision," "Communion With the Dead," "Communion With the Deity," "Confessions." "Cannibalism" is explained on the basis of the strictly natural evolution of man. "Church" is treated with fulness but with serious incompleteness and with a measure of space devoted to the "Church of England," utterly beyond reason.

Among the words which one misses are: *Calender, camp-meeting, candle-stick, census, choir.* Some of these may be treated under other headings, but they should appear at least for cross-reference.

W. O. Carver.

The New Schaff-Herzog Encyclopaedia of Religious Knowledge. Volume IX. Petri to Reuchlin. New York, 1911. Funk and Wagnalls. Pages 518. Price $5.00 per volume.

Each volume in this great work has attractions of its own. The constituency of the Review and Expositor will be chiefly interested in "The History of Preaching" by Dr. E. C. Dargan. This notable article covers thirty-two pages and is really a splendid hand-book on the subject, full and fresh and helpful. The longest discussion in the volume is that on Presbyterianism. The Puritans, the Popes, the Plymouth Brethren, all receive generous notice. It is not necessary to give a table of contents, but, among the more notable articles, one can mention those on Philo, Pharisees, Platonism, Philosophy of Religion, Polity, Priest, Portugal, Prussia, Prophecy, Psychotherapy, Pseudepigrapha, Resurrection. The titles will give one some conception of the range of topics covered. The bibliographies are full and useful. There are only three more volumes due.

A. T. Robertson.

The Historic Christ in the Faith of Today. By William Alexander Grist. New York, 1911. Fleming H. Revell Company. 517 pages. $2.00 net.

This work is a distinct contribution to the critical literature, so abundant now, concerning the reliability of the Gospel story and the historicity of Jesus as the Christ. The author comes to

his task with a wide acquaintance with the critical work of modern scholars, both destructive and constructive. But he apprehends that the facts about Jesus are not to be arrived at by mere cold intellectualism working on a strictly scientific basis. There must be some explanation of phenomena and this involves philosophical inquiry. Then the facts, whatever they are, are personal facts with infinite human interest, and so can be apprehended only in sympathetic approach. It is, therefore, the aim of the author to introduce into the study of Christ Jesus the metaphysical and the human elements along with the scientifically critical. The method is worthy the highest commendation. The author's application of the method cannot be said to be wholly successful. He is too much under the spell of the demands of the critical, scientific attitude of the hour to be quite free. The very effort to adjust the facts to "the faith of today" is a snare; a snare into which we are all apt to fall. Jesus Christ is not to be moulded and manipulated to fit into the passing fancies or conceits of the hour. He has something to contribute to the thought of our time, as to all times. All this Mr. Grist recognizes fully enough in principle, but in practice he hesitates to draw his own conclusions and affirm with apologetic hypothesis what his searching analysis and cogent reasoning has justified him in saying with more definite conviction.

The inconsistencies and other difficulties in the narratives of the Gospels and in the presuppositions of the Epistles are to be frankly recognized, but they are too often exaggerated out of deference to a cold rationalism of doubt and denial.

The author, evidently himself accepts the historicity of the birth stories, the supernatural element in the life, the physical resurrection; but he holds these tentatively and seeks to show that a vital faith in the Christ might dispense with these. One does not find fault with him so much for this admission as for the wavering when he comes to a conclusion to which all his arguments have led with clearness.

As to the deity of Jesus it is recognized that here we have a metaphysical problem beyond our comprehension, and stress

is laid on the human ideal realized in Jesus, but it is not overlooked that His supreme value is to be sought in that in Him God became human. Here the author comes close to the Unitarian exaltation of humanity (p. 59), but guards his statement within the paragraph. The conception and interpretation of Jesus moves on a high plane throughout the discussion. The devout spiritual tone is gratifying. The scholarship is of the first order. The style is noble and the work is in all respects a notable one in its field.

W. O. Carver.

Protestant Thought Before Kant. By Arthur Cushman McGiffert. New York. Schribner's. Pages 261.

This small volume is altogether admirable. It is marked by a clearness of insight, comprehensiveness and firmness of grasp and lucidity of statement that leave little to be desired. The subject is important and the author's acquaintance with the original material as well as with the most notable works in this field is thorough. The introductory chapter deals with the general characteristics of Christianity in the Middle Ages and the eve of the Reformation as preparatory to the body of the work. The remaining chapters are devoted, one each, to Luther, Zwingli, Melanchthon, Calvin, the radical parties of the Anabaptists and Socinians, English Reformation, Protestant Scholasticism, the Pietism of Germany, England and New England, and Rationalism in England, France, Germany and America. The author's treatment of Luther and the Radicals is on the whole the best, while the chapter on Rationalism is much the longest and most detailed. The author's sympathy with this school of thought is very apparent, but he is fair, unusually so, to all parties.

The title of the book is much broader than its contents. It it not a history of Protestant thought before Kant, but of the theological thought in that period. Even in this restricted field the author has confined himself for the most part to the great names in the course of theological development. This was obviously the best disposition which could be made of the

limited space at the author's disposal, but the title should have been brought into harmony with the contents.

W. J. McGlothlin.

The Divine Reason of the Cross. A study of the Atonement as the Rationale of our Universe. By Henry C. Mabie, D.D. New York. Fleming H. Revell Co.

In ten chapters, and 184 pages, Dr. Mabie presents an illuminating and vigorous treatment of a very mysterious yet fundamental doctrine. The cross is the exhibition of the purest love and the highest reason. The vicarious and redemptive principles are the ground work of the universe. The Cosmos is pervaded with the life which reaches its sacrificial climax in Calvary. The titles of the chapters will indicate the scope of the work. The Cross and Highest Reason, the Universe Redempto-Centric, the Reconciled Antinomy in God, The Father's Sharing Calvary, the Divine Mediation Unique, the "Cross" as Watchword, Superabundance of Grace, the Moral and Forensic One, the Evangelical Principle, Faith and Philosophy Congruous.

Dr. Mabie has a strong grasp on the deep things of God, and gives us an insight into the profound and vital depths of the atonement of Christ which are often either overlooked or rejected. Many will be grateful to the author for a treatise so sane and strong, so spiritual and Scriptural.

Byron H. DeMent.

The Theology of the New Testament. By Walter F. Adeney, M.A., Professor of New Testament Introduction, History and Exegesis, New College, London. London. Hodder and Stoughton.

The Theology of the New Testament receives at the hands of Prof. Adeney a brief, able and comprehensive treatment. The teaching of Jesus Christ is considered in its bearing on the Kingdom of God, the Person of Christ, the Revelation of God, the Gospel, Redemption, Conditions of Membership in the Kingdom, the New Ethics, and The Future.

The Kingdom is not territorial and temporal but spiritual and eternal, and destined to become universal. Regeneration is the vital condition of membership. Christ carried out in pre-

cept and example the ethical teachings of the Old Testament. He perfected the law. Jesus used the word EKKLESIA twice. In the first instance it signifies a local community (Matt. 18:17) and in the second it is used with reference to the whole body of Christians (16:18)

In regard to the future life Jesus taught that the believers shall attain unto the resurrection. The author says the resurrection " is not for all men: it is only an inheritance of the redeemed. There is no resurrection of the impenitent wicked." Yet he believes the wicked will have a conscious existence after death, and suffer gradations of penalty according to light and conduct in earthly life.

The second main division of the book discusses the Theology of the Apostles. The position is well maintained that "the teachings of the several apostles are in essential harmony with the life and thought of Jesus Christ." He thinks, however, that substantial fruit of criticism is preserved in the "variations of type and the perception of development in doctrine."

The first or primitive type is represented by the earlier speeches in the Acts of the Apostles, the history of the Judæan churches, and the epistles of James and Peter. The tone is practical rather than speculative. There is a pervading Jewish conception, and a scant recognition of a breach between Christianity and Judaism. The second or Pauline type has its highest exemplification and exposition in the life and writings of the great Apostle to the Gentiles. This type of theology is "vigorously anti-legal, revealing the emancipation of Christianity from Judaism." It is spiritual, mystical, experimental, and cosmopolitan. Three stages of progress are observable in the Pauline type. The period of early missionary activity is characterized by a plain declaration of elementary truths, and the period of controversy, by a complete exposition of the doctrines of grace and life; while the third period embraces the Epistles of the Captivity, and reflects a calmer mood where the personal and the mystical are in the foreground.

The third or Johannine type of theology has been preserved in the writings of the fourth Evangelist. The controversy with Judaizers within the church is ended and Christianity is

in contact with the thought of the Gentile world. John's theology "starts from the person of Christ, His death and resurrection, and builds upon the facts of living Christian experience, and combines these two series of data with a new spiritual interpretation of the Old Testament." Essential unity and historical development are the two striking characteristics of New Testament Theology.

BYRON H. DEMENT.

New Testament Theology. New and revised edition. By Henry C. Sheldon. The Macmillan Company. 1911. Pages 360.

A manual of New Testament theology sufficiently full to present the essentials of the subject without undue condensation, and at the same time brief enough for use as a textbook, has been much desired by teachers of New Testament theology as well as by many busy pastors and lay leaders. The German works are usually long and some of them quite objectionable in style. The shorter works written by Americans or Englishmen have been too brief or without sufficient comprehensiveness for the most part. Professor G. B. Stevens' Theology of the New Testament is the largest and most ambitious work in English, and it is rather too elaborate for use as a text book manual. The volume before us has 360 pages, and is written in an attractive style. The author discusses in chapter I the sources of New Testament Theology, and in the five chapters which follow he presents in order The Teachings of the Synoptic Gospels, then Acts, James and Revelation in a single chapter, the Pauline Theology, Modified Paulinism (Hebrew's and First Peter) and finally the Johannine Theology.

It is impossible to do more here than indicate briefly the point of view of the book. The author agrees with the current view in critical circles that there was in existence when Matthew and Luke wrote a collection of "logia" or sayings of Jesus from which they freely drew. These Gospels, he thinks, are apostolic in character and trustworthy. He holds that the accounts of the virgin birth of Jesus in Matthew and Luke represent actual historical facts. The author denies the Kenosis doctrine which asserts such a self depotentiation on the

part of Christ as involved the laying aside actually of the divine mode of existence for the human, but rather stands for the view that the selfemptying of Christ refers to the form of manifestation and not to essential nature. Inevitably condensed treatises of this kind will seem to neglect unduly some important theme. The writer does not give, in the opinion of the reviewer, sufficient space to the discussion of Paul's conception of sin.

The writer holds that the preponderance of evidence favors the Apostle John as the writer of the fourth Gospel. He thinks personal idiosyncracies account for many of the peculiarities of John, such as the habit of "viewing things according to their absolute type," etc. The period when John wrote and the prior existence of the synoptic Gospels called for a totally new treatment of the life of Christ, reflective and interpretative rather than simply historical. This revised edition of Professor Sheldon's New Testament Theology will be welcomed by a very large circle of readers. It is one of the best manuals of New Testament theology and better suited to textbook uses than any of its predecessors.

E. Y. Mullins.

Divine Transcendence and Its Reflection in Religious Authority. An Essay. By J. R. Illingworth, M.A., D.D. London and New York, 1911. Macmillan and Company. xvi+255 pages. $1.75 net.

How far we have moved in our customary methods of thought within a generation is well illustrated in this book when one reads it and feels how unlike it is to nearly all that are read today. In material it is modern enough but in method it has the order, the cogency, the poise and the weakness and defects of the *a priori* deductive method one followed with so much admiration and delight a quarter of a century ago. One thinks of *Butler's Analogy* and *McIlvaine's Evidences of Christianity.* The motive of the author is to lay emphasis on the transcendence of God in a day when the dominance of the idea of His immanence tends so strongly to pantheism. A little more than a decade ago the author published a volume on the *Divine Immanence,* but rightly apprehends

that the opposite emphasis. It is quite clear however, that the real objective of the author's discussion of his theme lies in its application. He is seeking to save the principle of eternal authority in religion. Grounding this in the transcendent God he seeks to show that it inheres by consequence in the church, the creed, the sacraments, the Old Testament and the New Testament. He relies on arguments that are hardly acceptable to modern thinking and his tracing of the authority from God to the episcopacy involves an apriorism that cannot convince. History is not now to be written in the deductive way. Dr. Illingsworth has long been recognized as one of the foremost apologists within the English church and this work is along the traditional lines, but recognizes quite extensively the newer discoveries and methods. W. O. Carver.

Man's Tomorrow. By William W. Kinsley, author of "Views on Vexed Questions," "Old Faiths and New Facts," etc. Boston, 1911. Sherman, French & Company. iv+190 pages. $1.20 net.

The effort is here made to give an up-to-date presentation of the argument for immortality of the human soul. The case is presented from the standpoint of scientific investigations of the nature of the soul and its powers and manifestations and the results of the efforts of the societies for psychical research to establish the truth of communication with departed souls; then from the implications involved in the facts of general and of biological evolution, along with the greatly enlarged understanding of the physical universe; and finally from the processes of human life along the lines of "unveiling" and "unfettering." The style is marked by the exuberant rhetoric of popular address, and is usually very attractive. The argument is not always compelling but is generally sound and recognizes always its limitations with commendable frankness. The effort to explain the nature of the Divine personality is very interesting, and as clear as any that has been offered.

It is a fault that the work is not supplied with an index, nor a table of contents, nor even with page headings that indicate anything of the nature of the discussion.

W. O. Carver.

The Dilemma of the Modern Christian, How Much Can He Accept of Traditional Christianity? By Edward H. Eppens. Boston, 1911. Sherman, French and Company. Pages 184. $1.10 net.

While it is nowhere stated the dilemma seems to be between rejecting all that was formerly believed in Christianity and falling under the disgrace of not being "modern."

Our author writes *con amore,* in a brilliant, epigramatic style; dashes away traditions with jaunty grace and revels in statements of balanced contrast. He thinks Paul was a man of great ability, but used his powers, largely unconsciously, to pervert the religion of his Master, whom he really never knew. He consumed a "surprising amount of space" "in the exercise of logical sleight-of-hand" and perpetrated "exegetical monstrosities," and in his lead Christian exegetics have been wont to follow through the centuries. But the whole method is now exposed and the modern man knows how absurd is any evaluation of Jesus as more than a splendid human exponent of God, to whom we are silly to pray and who does not deserve or desire our worship. But through the teaching and inspiration of Jesus we have an enthusiasm for fellowship with God. The author is by no means vicious in his attitude toward "orthodox" Christianity. He is meerly intoxicated with "modernism," victimized by a fervid imagination and ensnared by the forms of his splendid rhetoric. He manifests broad human sympathies, a high estimate of religion, extensive learning, distinctly radical prejudices and a genial disposition. The road through Christian tradition is "tortuous," but "any road is worth traveling that leads us to God."

W. O. Carver.

The Priest. A Tale of Modernism in New England. By the author of "Letters to His Holiness, Pope Pius X." Boston, 1911. Sherman, French and Co. 272 pages.

It is beside our function to criticise this work as literaure. It is thrilling in interest to the theological student from beginning to end. The impulses, ambitions and methods of the *modernists* in the Roman Church come into view in the most intensively human way, along with the dogmatic obscurantism, the tyrannical discipline, and the determined authority

by which the church holds back all tendencies to scientific study of religion by its priests. The dangerous tendencies of the modernists and their essentially extreme rationalism appear incidentally and, so far as the author is concerned, unconsciously. With a shrewd insight the author has introduced the obscurantism and oppression of Protestant orthodoxy. Modern political problems arising from immigration and socialism play a part also. The ethics of priests in the church remaining in her communion and administering her ordinances while secretly repudiating her authority and interpreting her dogmas in a fundamentally new sense find a considerable place. It has to be confessed, too, that while at one place the conclusions comport with sound morals there is not a little of Jesuitical reasoning on this point, and the fact that the author is still discharging the functions of a priest while putting forth this book anonymously when he knows that he would be excommunicated instantly were his identity known to his superiors shows that he has not yet had the courage to be true to the higher ethical principles that are announced at some places in his work. The considerations that hold a priest to his post even when he has no faith in his performances are traced in the book with a deep humanity that call out the full sympathy of the reader.

W. O. Carver.

Protestant Modernism or Religious Thinking for Thinking Men. By David G. Torrey, B.A., Minister in Bedford, Massachusetts. New York, 1910. G. P. Putnam's Sons. xi+172 pages. $1.50 net.

The author has traveled the road from traditional faith into the regions of doubt and unbelief and back again to the borderland of Orthodoxy. Viewed from that standpoint the work is instructive and helpful. There is a buoyant cheerfulness of tone that bespeaks contentment and even joy in faith, expressed in a flowing and clear rhetoric. But there is not the depth of thought, nor the cogency of reasoning one looks for in "religious thinking for thinking men." The author's views, apparently adopted from a rather extreme critical school without thorough personal research, are sustained with the assever-

ative "certainly" and similar affirmatives. The thinking is at some points superficial, for example, in the views of God and his omniscience and in the conception of sin.

The physical resurrection is explained with the easy adoption of the hysterical, mythical, and subjective theories loosely combined. The living Christ is all that is needed and He is clearly present to believing hearts. He may have some sort of body. So may we in our future lives. May be not. It really makes no difference. Such is the author's attitude. On the ethical and strictly spiritual aspects of Christianity the author is very strong and helpful, as far as he goes. It is on the thought side that he is weak.

W. O. Carver.

A Beginner's History of Philosophy. By Herbert Ernest Cushman, A.M., Ph.D., Professor of Philosophy in Tuft's College. Volume II. Moderm Philosophy. Boston, 1911. Houghton, Mifflin Company. Pages xvii+377. $1.60 net.

Volume I of this work was noticed in our issue of April. The present volume is, of course, on the same plan and has the same excellencies. Modern Philosophy is made to begin with 1453 and is divided into four periods: (1) The Renaissance, (2) The Enlightenment, (3) German Philosophy, (4) The Ninteenth Century Philosophy. The turning points are very appropriately fixed at the publication of Locke's Essay on The Human Understanding, Kant's Critique of Pure Reason, the death of Hegel.

The personal element and the circumstances determining the personal attitude of the great thinkers again find a large place in the discussions. Four maps and two illustrations add to the clearness of the impression on the student. The work is made very attractive for "beginners." The author recognizes that a teacher is needed for the guidance of the student, but this work will be the proper thing in the hands of the student.

W. O. Carver.

Christianity and the Modern Mind. By Samuel McComb, co-author of "Religion and Medicine" and "The Christian Religion as a Healing Power;" author of "The Making of the English Bible."

New York, 1910. Dodd, Mead and Company. xvi+343 pages. $1.50.

This is an able, reverent and on the whole, conservative effort to state in outline what the modern educated man may accept of Christianity as handed down to us from the past and as embodied in our New Testament. Fully recognizing the difficulty of any man's estimating "the spiritual tendencies of his own generation," and the complicated nature of those tendencies in this generation, the author still ventures "to believe that we are about to witness a great revival of interest in the spiritual and vital aspects of life, and more especially in religion as a shaping, guiding, reconciling force in the individual and in society." This revival he would promote by mediating "to thoughtful but non-academic persons the main conclusions about the origin and meaning of the Christian religion, to which the general body of scholars have come or are coming." In the light of history it is hardly to be assumed that "scholars" are to determine the fate of religion, or especially, that religious revivals wait on their conclusions. In several notable crises revivals have come and recovered religion from the rationalistic slaughter-pens of "scholarship." Another assumption in which the work is at fault is that the historicity of recorded facts is to be tested by our conception of what could or would have occurred in history. On this basis history comes to be, ultimately, an apriori science, which is as bad as *naiveté*, in a different way. Once again, not only the facts, but the value of facts and experiences are assumed to be dependent, for the most part, if not wholly, on our being able to comprehend and scientifically to explain the facts. That is not a safe assumption in any practical engagement of human life. But having pointed out these assumptions, which do not seem to be quite explicit in the author's consciousness, let us add that scholarship is by all means to be sought, that the fullest possible comprehension of the facts and the completest explanation of experiences and phenomena are to be arrived at. And this work has made valuable contribution toward these desirable ends. And, too, in the chapters on "Religion in Modern Society" and "The New Conception of Missions" he

contributes to the better understanding of the Christian task and the way of achieving it.

W. O. CARVER.

The Lantern of Diogenes. By N. B. Herrington, M.D. Raleigh, N. C., 1910. For sale by Alfred Williams & Co. and by the author, Wilson, N. C. xxi+289 pages. Postpaid, $1,62.

This work has two "Parts" with an introduction, a letter from a Bishop and a reply by the author, a preface to the second Part, an appendix concerning the legend of "The Wandering Jew," and an "addendum" giving an account of the last days and death of the Diogenes of the book, a certain Mr. Eliot, a schoolmaster in North Carolina who died in 1881. As the work is largely biographical, and as the author seems to express much of himself in the whole discussion, and, moreover, as he has invested the prefaces and other personal elements of the work with a human interest, there is a certain engaging vitality in the whole that serves to maintain the interest even after the reader has concluded, as soon he must, that there is really no very good reason why the work should ever have been given to the public. It undertakes to discuss all sorts of questions affecting philosophy and religion. The discussions are largely cast in the essay-conversational style and are of a very fragmentary or summary character, as might be expected from the fact that there are above forty chapters. They represent a rather wide reading and a considerable amount of reflection but without any definite system and with little power of correlation. The purpose seems to be mainly to expound a certain sort of Theistic but antichristian skeptical rationalism. The criticism of the character and teaching of Jesus are violent and virulent, even coarse and wholly lacking in insight. The work makes no contribution to the problems of thought or life.

W. O. CARVER.

Christian Life and Belief. A description and defense of the pulpit. By Alfred E. Garvie, M.A., D.D., Principal of New College, London. London, 1911. James Clarke & Co. Pages 228. Price 2s. 6d.

The distinguished principal of New College wrote these

chapters as articles in *The British Congregationalist.* There was widespread demand for their appearance in book form and they well deserve it. The papers are distinctly popular, but also thoroughly scholarly and modern in tone. Dr. Garvie holds fast to the verities of the faith, while he meets criticism with open mind and is ready to make every concession demanded by the facts. He has a special grasp on the modern situation and the book will be very useful to many ministers.

Truth on Trial. An exposition of the nature of truth, preceded by a critique of pragmatism and an appreciation of its leader. By Paul Carus. Chicago, 1911. The Open Court Publishing Company. v+138 pages. $1.00.

The genial, self-confident scholar, Dr. Paul Carus, has here brought together five of his articles in *The Monist,* appearing in 1908, 1909, 1910, dealing with Pragmatism, especially with its shallow conception of *truth.* The pragmatic idea of the relativity and changeableness of truth is exposed and refuted, while the validity and value of the conceptions of abstract truth, its eternal nature and comprehensive unity are presented with force and usually with clearness.

It is the pragmatism of Professor William James that is dealt with, and the Professor was, perhaps, one of the least profound and adequate of the abler set of exponents of the system, if indeed it has any claim to be called a system.

The Fundamentals— A Testimony to the Truth. Volume IV. Chicago, 1911. Testimony Publishing Company. 125 pages. Paper, 15 cents, eight $1.00, one hundred $10.00.

By this time these publications have become well known as they are distributed free to about a quarter of a million Christian workers and teachers. The present volume has an extended critical answer to the question, "The Tabernacle in the Wilderness: Did it Exist?" by Rev. David Heagle, Ph.D., D.D., who also translates a discussion of "The Bible and Modern Criticism" by the distinguished German Professor, F. Bettex. Other articles are by Dr. Orr, Prof. Caven, and Mr. Philip Mauro.

Religious Beliefs of Scientists. By Arthur H. Tabrum. Introduction by Rev. C. L. Drawbridge, M.A. London. 1910. Hunter & Longhurst. Pages 166. 2 shillings 6 pence.

This is a new and valuable sort of apologetic. To meet the claim so constantly put forth by "the Rationalistic Press Association" that scientists were almost unanimously not believers in God, a collection of letters from scientific men, without editing, except as to arrangement, are published in this volume. A second similar volume is to follow, a questionaire having been sent out looking to this end. The work has a curious interest and a timely value. A biographical note accompanies each letter. It is a distinguished array. No letter has been published without permission.

The Truth of Christianity. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., late Royal Engineers. Seventh edition; twentieth thousand. New York. 1910. G. P. Putnam's Sons. Pages 604. $1.25 net.

This work by an eminent layman has long been recognized as a standard work in apologetic literature. Its method is still largely deductive but there has never been, as there cannot be, the difference between inductive and deductive thinking that most writers of our day imagine. There is still room for a work on "Christian evidences", and this is the modern work in that line. Sections on Natural Religion and Jewish Religion prepare the way for the Christian defenses.

Modern Substitutes for Christianity. By Pearson M'Adam Muir, D.D. London and New York. 1910. Hodder & Stoughton.

In the Baird lectures for 1909 the minister of Glasgow Cathedral does not undertake except incidentally to meet the atheistic clamor of Great Britain, but applies himself with clearness of exposition and force of argument to the claims of such as hold on to religion while they seek to evade, or ignore, or deny the Christ. He brings under review morality independent of religion or, as we may say, morality as a religion; the religion of the universe, the worship of the cosmic

order; the religion of humanity or the Positivist substitute for the worship of God; and non-Christian Theism. These are all rather clamorous and troublesome tendencies in Great Britain and they are dealt with vigorously in this volume.

The Person of Christ. By Edward H. Merrell, D.D., LL.D., lately President and Professor of Philosophy in Ripon College. Oberlin, O. 1910. Bibliotheca Sacra Company. xiii+175 pages. $1.00 postpaid.

Rightly fixing on the Person of Christ as the central point in current religious controversy the author proceeds to "a consideration of the homiletic value of the Biblical view of that nature and person". First of all he defines this view and shows its relation to the Trinity and specifically to the Holy Spirit and to the nature and value of the Bible. Other chapters then present the significance of the Person of Christ for the essential conceptions and the tasks of Christianity.

Goethe und Darwin: Darwinismus und Religion. Von Prof. D. Dr. R. Otto. Göttingen. 1909. Vandenhoeck & Ruprecht. Had from Lemcke & Buechner, New York.

Two interesting papers in a pamphlet of 40 pages.

III. RELIGION AND MISSIONS.

The Modern Missionary Challenge. A study of the present day world missionary enterprise, its problems and results. By John P. Jones, D.D., author of "India's Problem, Krishna or Christ," "India, Its Life and Thought," etc. New York, 1910. Fleming H. Revell Company. 361 pages. $1.50 net.

The lectures delivered at Yale, Bangor and Oberlin, in the fall of 1910 are here given to the great audience of students of missions at home and abroad.

The author's two superior works on India and his thirty years of distinguished missionary service in India prepare the reader for a high order of work in a volume dealing with all phases of the missionary enterprise in its modern relations. He came to his lectures fresh from the sessions of the Edin-

burgh conference and not only speaks under the inspiration of that meeting but draws upon the matured reports of its "commissions" for information and conclusions.

Dr. Jones discusses the problems and the promise of missions from the standpoint of the home churches and the foreign workers with rather unusual calmness and balance of judgment. He nowhere seeks to be novel or original but everywhere to weigh and credit the considerations upon which must be settled many questions that face those who undertake to make Christianity the religion of all men. The author does not at all shun the commonplace but seems, with calm dignity, to lay the whole series of missionary problems before his readers. He does not hesitate to give his own views nor fail to respect the views of others.

In some matters of detail we do not find ourselves in full agreement with him, but we do feel always that he is giving the average reader a very adequate and clear view of the needs, problems, resources and prospects of the world work of the Gospel. This is one of the first class of books of recent missionary literature.

W. O. Carver.

Jesus and the Seekers: The Saviour of the World and the Sages of the World. By Newton H. Marshall, M.A., Ph.D., author of "Theology and Truth," "Atonement and Progress," "Conversion," etc. London. James Clarke & Co., and The Kingsgate Press. 206 pages. 2 shillings 6 pence net.

The seekers here compared and contrasted with Jesus are Buddha, Mahomet, Confucius, Socrates, Nietsche, Tolstoy; with whom and their teachings are included also the systems of Hinduism, Judaism and Christianity. While there is little new material in these chapters there is very much of freshness and vigor. With a keen insight and an almost too genial appreciation does Dr. Marshall appraise these great religious seekers and leaders, only to show wherein they fail and fall into another class when put face to face with Jesus. Very searching, very frank and very bold is the exposition of Christianity's

defects and failures when compared with the Lord's teaching and life.

One cannot quite agree with the estimates set upon Socrates and Tolstoy. In spite of their very great worth both were afflicted with idiosyncracies that so marred their methods and their effectiveness and power as to place them a little less high than Dr. Marshall does.

Nietsche has nothing like the influence in this country attributed to him in Great Britain by our author. One suspects that the author attributes to the personal influence of this erratic genius much antagonism to Jesus and his ideals that find their source elsewhere.

The spirit and style of the work are of the best.

W. O. Carver.

With Christ in Russia. By Robert Sloan Latimer, author of "Under Three Tsars," "D. Baedeker and his Apostolic Work in Russia," "Charles Waters of the I. B. R. A.," etc. New York and London. Hodder and Stoughton, 250 pages.

No more significant religious awakening is to be found in the world today than that in Russia; no more strategic evangelical opportunity; no more urgent need for sympathetic and wise guidance of a simple-minded and excitable, but devout and fervid multitude of believers in Christ, ignorant of the ways of a practical and stable faith.

Mr. Latimer, long an enthusiastic student of the Evangelical work and needs of Russia, last year made a tour of parts of Russia and in conference with Fetler and other prominent leaders of the new order of the Gospel in that land, wrote a thrilling account of such aspects of the situation as fell under his view and came to his inquiring notice. The perils and the promise of the awakening, the sufferings and the successes of the workers, the fidelity and the failings of the followers of Christ are presented in striking stories. The book is more a series of sketches than a systematic review of the situation. It will interest any reader and thrill any one concerned for the on-coming of the Kingdom of God.

W. O. Carver.

The Church of Christ in Corea. By Malcolm C. Fenwick. New York, 1911. Hodder & Stoughton (George H. Doran Company). viii+134 pages. $1.00 net.

Occasionally some one writes a book that brings a message fresh and strong from God to the reader. It matters little about the specific subject, because the soul is gripped and carried into the Divine presence. Here is one of those books. It teaches much about Corea, it outlines the character and history of a strong man whom God thrust forth into that rich harvest. He is a peculiar man, an eccentric man. You don't want to be just such a man. You don't approve of all his ideas about the church and mission work. You admire remarkably strong literary gift. For the information so skilfully given you are grateful. But most of all your heart worships God for His grace and wisdom while you read.

W. O. Carver.

Sketches from the Karen Hills. By Alonzo Bunker, D.D., author of "Soo Thah." New York, 1910. Fleming H. Revell Co. 215 pages. $1.00 net.

The sketches here are told out of the experience of a practical and successful missionary of the American Baptist Board. There might be more of literary finish and more of order and progress in the arrangement in the stories, but there could hardly be more of naturalness, vividness and teaching of faith and devotion than are found in this volume.

The wonderful Karens, the marvelous work among them, the dangers and joys of such work come out here in narratives as simple as fireside stories of daily doings. The author discloses his own strength and beauty of character in simple artlessness. There is enough of adventure for the boys, enough of laboratory material for the scientific student, enough of religion for the devoutest reader.

W. O. Carver.

Mystics and Saints of Islam. By Claud Field. London, 1910. Frances Griffiths. viii+215 pages. 3 shillings, 6 pence, net.

Here we have a series of sketches of the religious life and sayings of leading mystics of the Mohammedan faith. They

are mainly drawn from Continental scholars, translated by Mr. Field. They are exceedingly interesting and it is a good thing to have them brought together and made accessible to English readers. There has been little effort to sift the stories and to authenticate them and so one can by no means be sure that he is reading history. But none the less do they afford evidence of the mystic spirit among Mohammedans. The author has added some brief discussions of this mysticism, of the experience of conversion in Mohammedanism, of the evidences of Christian elements in Mohammedan literature, and of Christ in Mohammedan tradition. These discussions are too brief to be of much value except for their suggestiveness.

The volume is very interesting.

The Galax Gatherers. The Gospel among the Highlanders. By Edward O. Guerrant, edited by his daughter, Grace. Richmond, Va., 1910. Onward Press. xii+220 pages.

Here we have brief stories and sketches and letters, some three score of them, telling of evangelistic and educational work among the mountaineers of Virginia, Kentucky, Tennessee and North Carolina. The book boasts no literary merit, but is enlivened with a deep human interest and intimate pictures of the types of the sturdy folk of these mountains. It is a splendid work for this phase of home missions. A number of good photographic illustrations add to the charm of the work. The fact that the characters are all real and the incidents history makes it of direct value.

IV. BIBLICAL LITERATURE.

Studies in the Synoptic Problem. By members of the University of Oxford. Edited by W. Sanday, D.D. New York, 1911. The Oxford University Press. Pages 456. Price $3.50.

This volume is worthy of an entire article and it is a pity to have to confine one's remarks to a brief notice. Oxford is entitled to be heard on the Synoptic Problem, for the work of Sir John C. Hawkins in this field is second to that of no other man. His *Horae Synopticae* made a profound impression on

Harnack and had much to do with bringing him back to more conservative views on this subject.

Dr. Hawkins has very able papers in this volume on "The Disuse of the Marcan Source in St. Luke ix:51-xviii:14," "The Great Omission by St. Luke of the Matter Contained in St. Mark vi:45-viii:26," "St. Luke's Passion-Narrative considered with reference to the Synoptic Problem," and "Probabilities as to the so-called Double Tradition of St. Matthew and St. Luke." The five papers of B. H. Streeter are brilliant and give probably the most complete treatment of it to be found anywhere. One doubts whether Mark can be shown to have used Q, but Streeter's discussion of the "Literary Evolution of the Gospels" is masterful. These papers by Hawkins and Streeter more than justify the publication of the volume. The papers by Mr. Allen, Dr. Bartlett, Mr. Addis, and Mr. Williams are less convincing, though interesting and suggestive. But Dr. Sanday has written an introduction (pp. i-xxvii) in which he surveys the whole problem of the Synoptic Gospels with his usual cyclopædic grasp of the subject and balanced judgment. Here he explains how the book came to be written. It is the result of a Seminar on the Synoptic Problem that has met three times a term since 1894. He weighs the views of the various contributors and shows the essential agreement in the papers and the characteristic variations. Then Dr. Sanday himself contributes the first paper in the book, "The Conditions under which the Gospels were written, in their bearing upon some difficulties of the Synoptic Problem." This paper throws light upon the rest of the book and makes it easier to understand how the Gospels were actually composed. These two papers by Dr. Sanday give distinction to the volume and would merit separate publication. On the whole the book furnishes the most thorough modern treatment of the vital question—the Synoptic Problem.

A. T. Robertson.

Neue Untersuchungen zur Apostelgeschichte und zur Abfassungszeit der Synoptischen Evangelien. Von Adolph Harnack.

Leipzig, Germany, 1911. J. C. Hinrichs'sche Buchhandlung. S. 114. M. 3. Geb. M. 3.80

The evolution of Harnack's views concerning the dates of the books of the New Testament is the most significant item in modern criticism. He for long has stood as the leader of the German liberals. He stood in antithesis to Zahn the conservative chieftain. But Harnack has steadily worked his way back to the position of Zahn. He has done this with the most acute reasoning and powerful array of arguments. In his *Acts of the Apostles* Harnack had intimated the possibility that Luke may have closed the book as he did because he wrote while Paul was still a prisoner in Rome. He had argued against it, but was not satisfied with his own arguments. Now Harnack returns to this point and gives it a thorough overhauling with all his characteristic ability. He reaches the conclusion (S. 81) that "the knowledge is won that the Acts of the Apostles, treated by itself, demands composition before the destruction of Jerusalem and before the death of Paul." He now boldly champions this early date of Acts and the consequent still earlier date of Mark and Luke. Matthew, because of it, he sets off to itself. It is hard to overestimate the importance of this new contribution of Harnack. It marks the return of criticism to sanity. It is coming back from the wilderness.

A. T. Robertson.

John the Loyal.. Studies in the Ministry of the Baptist. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary; author of "Epochs in the Life of Jesus," "Epochs in the Life of Paul," "Short Grammar of the Greek New Testament," etc. New York, 1911. Charles Scribner's Sons. x+325 pages. $1.25 net.

He who demands merely dry scientific criticism will pass this book by, and the man who can discover "modern scholarship" only in negative criticism will turn away likewise. The author loves the personality of John the Baptist and finds in his ministry the inspiration of an ideal labor loyally done. All the literature of the subject had been fully digested and its influence is duly mainfest in the text and fully recognized in

the notes which find place at the foot of the pages. These notes include references to other authorities, to critical positions, to related subjects and their discussion, and critical expositions and suggestions of all sorts proper in such a work.

The Baptist lives before the reader impressing his personality and proclaiming his kingdom call with a vividness and force quite striking. The author does not preach to the reader, but he makes him see John and hear him preach.

The critical negations and learned notions of our time find fitting attention in the notes, but are so handled as not to obtrude themselves in the way of the vital business of the book. The reader who cares for such things will find them attended to, while the reader unacquainted with such matters will go on without recognizing them.

Dr. Robertson's sententious style and versatile disregard for strict logical continuity and for the niceties of rhetorical elegance are here at their best, being vitalized with an ardent enthusiasm for his subject.

There are twelve chapters with striking and suggestive captions which in themselves sum up the facts and meaning of the Forerunner's ministry. It is a work for every student and lover of the things of the Kingdom.

W. O. Carver.

The Great Texts of the Bible. Edited by the Rev. James Hastings, D.D., editor of the Expository Times, etc. St. Mark. Charles Scribner's Sons, New York; T. & T. Clark, Edingburgh, 1910. Pages 515. Price, $3.00, net.

Dr. Hastings has undertaken a very difficult task, but he has achieved a great success on the whole. The most vital passages in Mark's Gospel are handled with copious illustrations from current literature. The context and circumstances receive full treatment and a good outline is given. It is this outline of the text that may prove a pitfall to the preacher who merely follows it in his sermon. That is not necessary, but it is a danger. But there is a great deal of rich material in convenient form for ready use, the result of much reading and study. This book is not meant to take the place of critical

commentaries and should not be so used. It is admirably designed in its purpose if it is not abused. If the whole series is subscribed for the books may be obtained at ten dollars a volume.

A. T. Robertson.

Zur Neutestamentlichen Chronologie und Golgotha's Ortslage. Von Friedrich Westberg. A. Deichert'sche Verlagsbuchhandlung. S. 144. M. 3. Leipzig, 1911.

Dr. Westbury is "Oberlehrer" at Riga and is known from his "Die Biblische Chronologie nach Flavius Josephus und das Todesjahr Jesu." In the present volume he goes over part of the same ground by way of confirmation of the position already taken. It cannot be said that he is conclusive and satisfactory in his arguments. He still holds to the view that James was born B. C. 12 (S. 31) and put to death A. D. 33 (S. 22). The arguments adduced are more specious than convincing especially in view of Ramsay's arguments about the Augustan Census in *Was Christ Born at Bethlehem?* The author thinks that the star seen by the wise men was Halley's Comet (S. 46) which appeared between B. C. 12 and 11. He is sure (S. 52) that Paul's last journey to Jerusalem was in A. D. 55. There is much learning but not always a clear vision. He holds to "Gordon's Golgotha" to the north of Jerusalem.

A. T. Robertson.

The Eschatology of the Gospels.. By Ernest Von Dobschütz, D.D., Professor of New Testament Exegesis in the University of Strassburg. New York and London. Hodder and Stoughton. Pages 207. Price 5 shillings.

Dr. Dobschütz spoke on this subject at the summer school of theology at Oxford and wrote four papers in *The Expositor.* He has done well to publish these in book form. He has kept his head on a subject where many go astray. It is very easy to wander into a bog on this theme. Eschatology is a subject well to the fore in present criticism and demands thorough and sane treatment such as it here receives. The present book discusses "The Significance of Early Christian Eschatology," "The Problem and its History," "Various Tendencies in the Transmission of the Gospel," "Two More Features in the Gen-

uine Jesus Tradition," and "Jesus: Various Modes of Understanding." Dobschütz refuses to rob the teaching of its spiritual content because of the eschatological form which it sometimes assumes. He rightly declines to make the eschatological element the fundamental one in the teaching of Christ. The book is a good antidote to Schweitzer's *The Quest of the Historical Jesus.*

A. T. Robertson.

St. Paul the Orator. A critical, historical and explanatory commentary on the speeches of St. Paul. By Maurice Jones, B. D. New York and London. 1910. Hodder and Stoughton. Pages 299. Price, $1.50.

Mr. Jones has done a valuable piece of work in a painstaking and scholarly manner. It is not an entirely new field, for the speeches of Paul receive a good deal of attention in the commentaries on Acts. Prof. Percy Gardner has an able chapter on the subject in the recent *Cambridge Biblical Essays.* But no one else has worked out all the details with as much care as is here done. The book is inevitably a bit out of joint because of being confined to Paul's speeches, but the effect is reassuring as to the historical accuracy of Luke reporting Paul's addresses. With minute care Mr. Jones examines all the objections raised and gives every detail so that one may see the force of the argument. It is a most satisfactory performance and the book utilizes fresh knowledge from Blass, Harnack, Ramsay, and others. One is impressed also with the skill of Paul as a master of assemblies. He was an orator in the true sense of that much abused term.

A. T. Robertson.

Das Problem des Heilsgeschichte Nach Röm. 9-11. Von Lic. theol. Dr. Phil. C. Weber. A. Deichert'sche Verlagsbuchhandlung, 1911. Leipzig. S. 108. Ps. 2.40 M.

The author addresses himself with much ability to the interpretation of Paul's theodicy in Rom. 9-11 as the key to the understanding of the Epistle and, in truth, of Paul's Gospel. He holds to the historico-theological interpretation. The correct interpretation of these chapters is confessedly difficult,

the very hardest part of Romans, in truth. Dr. Weber does not dodge the problem of predestination, but he shows the national aspects of the matter also and points out how the actual history of the Jews is in accord with Paul's theodicy. There is a better day, he hopes, for the Jews. The book sketches the history of the various views that have been applied to the exposition of these chapters and is useful from that point of view also. It concerns theology as well as exegesis.

A. T. Robertson.

The Records of the English Bible. The documents relating to the translation and publication of the Bible in English, 1525-1611. Edited, with an introduction, by Alfred W. Pollard, New York, 1911. Oxford University Press. Pages 387. Price $2.50.

Among the publications called forth by the tercentenary of the King James version of the English Bible this volume will prove to be one of the most useful for those who wish to get an intimate view of the history of our Bible up to that date. The author is intimately acquainted with all the literature of the subject. In the first seventy-six pages he gives an excellent sketch of the translating and publication of the English Bible from Wycliffe to 1611. The remainder of the volume is given up to the reproduction of original documents from the same period, bearing on the origin of the various translations and the way in which they were received. Sixty-three documents are reproduced. The work of editing seems to have been done with care and accuracy, and while some of the documents throw little direct light upon the versions they all have value as giving human interest to what is otherwise a bare story. These documents have nowhere else been brought together and whoever would know the history of our Bible to 1611 will need this volume.

W. J. McGlothlin.

Messianic Interpretation and Other Studies. By the Rev. R. J. Knowling, D.D., Professor of Divinity in the University of Durham. London. 1910. Society for Promoting Christian Knowledge. Pages 181. 3s. net.

The first paper above is on "Messianic Interpretation". The other chapters treat respectively "Some Recent Criticism in its Relation to the Doctrine of the Holy Trinity", "The Pauline Theology in Relation to the Records of Our Lord's Life and Teaching", "The Eschatology of St. Paul", "The Medical Language of St. Luke and Recent Criticism", "St. Irenæus and His Newly-recovered Letter". Dr. Knowling always writes out of fulness of knowledge and has the pertinent literature at his command. These essays form no exception to his other books like "The Witness of the Epistles", "Testimony of St. Paul to Christ", "Commentary on the Acts of the Apostles". He is strongly conservative but not blindly so. He is willing and ready to argue the point out with patience and detail. Besides, he is manifestly fair and will take no undue advantage of an opponent. All these traits reappear in these papers. He has no trouble in finding the Messiah in the Old Testament; he stoutly maintains the doctrine of the Trinity; he holds strongly to the Lukan authorship of Acts.

A. T. Robertson.

Der Erste Korintherbrief. Völlig neu bearbeitet. Von D. Johannes Weiss, Professor der Theologie zu Heidelberg, 9 Auflage. Vandenhoeck und Ruprecht, Göettingen, Germany. Lemcke and Buechner. New York. 1910. S. 388. 9 M.

The revision of the Meyer series has been proceeding since 1897. B. Weiss did a number of the volumes with great ability. Meyer's work is used as a foundation, but the commentary is practically a new one. In particular is this true of I Corinthians, which has just been finished by J. Weiss, the brilliant son of B. Weiss. It is also specially true of the volume on II Corinthians by G. Heinrici. These two volumes on the Corinthian epistles constitute a storehouse of modern knowledge on all the many problems which confront one in the study of these great books. Dr. Weiss has brought to bear on I Corinthians all the modern criticism and the new linguistic lore as well. The footnotes are peculiarly rich in quotations from the current Jewish literature and the early

Greek writers. There is thus a distinctly modern note in the whole work as one would expect from J. Weiss. The long-drawn out disputes between German scholars so prominent in the old Meyer are largely absent, to the improvement of the book. It is much more readable than the Meyer which it supersedes. The many editions of the Meyer series is unanswerable proof of the usefulness of the commentaries. In their new form the one on I Corinthians will surely have a new lease of life. A. T. Robertson.

A History of New Testament Times in Palestine. 175 B. C.—7 A. D. By Shailer Mathews, A.M., D.D., Professor of Historical and Comparative Theology in the University of Chicago. The Macmillan Co. New York. 1910. Revised edition. Pages 234. Price $1.00 net.

This very useful handbook was first published in 1899 and has had several reprints, but now the volume has been overhauled and various details altered and improved. The book is one of the best in existence on the period covered.

Knowing the Scriptures. Rules and Methods of Bible Study. By A. T. Pierson, D.D. New York. 1910. Gospel Publishing House. Pages 459.

Dr. Pierson has produced a practical book for people who do not know scientific methods of study and are not likely to learn them. His rules are not those of rigid systematic study, but they offer a good deal of value to those who need them.

Novum Testamentum Graece. Textui a retractoribus anglis adhibito brevem adnotationem criticam subjecit Alexander Souter in Collegio Mansicampensi Graecitatis Novi Testamenti Professor. Oxford. 1910. The Clarendon Press. xxiv+480 pages. 3s. net.

Dr. Souter, with enormous research and untold patience, has given us the Greek text of the English revisers of 1881 with the most important variations in the leading Greek manuscripts, the chief versions, and the leading Fathers. It is all done with great ability, compactness and clearness. There are other editions of the Greek New Testament (Westcott and

Hort, Nestle, Weymouth). They all have their merits. This edition by Dr. Souter meets a definite purpose and does it with thoroughness and satisfaction. He has made use of the most recently discovered manuscripts as well as the Latin commentaries. The critical apparatus is admirably arranged for handy use. The book will find a sure place in the student's library and will be found to meet every requirement of a one-volume Greek New Testament.

A. T. Robertson.

The Study and Teaching of the English Bible. By G. Campbell Morgan, D.D. New York. 1910. Fleming H. Revell Company. Pages 99. 50 cents.

These lectures were delivered to the Friday Bible Class at Westminster Chapel. They are introductory and general in their nature and full of suggestions for beginners in Bible study. Dr. Morgan has won the right to be heard on the teaching of the English Bible.

The Kingdom Parables and Their Teaching. An exposition of Matthew 13. By Len G. Broughton, D.D. New York. 1910. Fleming H. Revell Company. Pages 121. 75 cents.

We have here a frank exposition of these parables in terms of dispensational pre-millennialism. This is the distinctive note in the whole apart from the author's well-known vigor of language and earnestness of purpose. The exegesis is not critical, but it is edifying.

The New Bible-Country. By Thomas Franklin Day, Professor in Old Testament Languages and Literature in the San Francisco Theological Seminary. New York. 1910. Crowell. Pages 30. 30 cents net.

A volume in the attractive "What is Worth While Series". Under the suggestive conceit of a newly-discovered Bible country the author presents the views and customs that maintain in the new way of thinking of the Bible in the light of scientific and critical readjustments. The viewpoint is that of the reverent meditating critic with absolute faith in the infallibility of the divine Christ Jesus.

Heavenly Visions. An exposition of the Book of Revelation. By Charles Brown, author of Light and Life, etc. Boston, 1910. The Pilgrim Press. Pages 272. Price not given.

The author, Dr. Charles Brown, is the pastor of the Ferme Park Baptist Church of London. These studies are based on accurate scholarship and are devotional in character. The author has preached to his people on these themes and has made popular and practical exposition of the great ideas of the book of Revelation that are needed for our day.

A. T. Robertson.

A Key to the New Testament, or Letters to Teachers Concerning the Interpretation of the New Testament. By Alvah S. Hobart, Professor New Testament, Crozer Theological Seminary. Philadelphia. Griffiths and Rowland Press. Pages 175. Price 40 cents.

The matters disussed in these "Letters" are elementary, but they are just the things that many Sunday-school teachers need instruction about. The book will thus be useful.

A Gospel Monogram. Consisting of the entire texts, R. V. of the four Gospels in a parallel harmony, together with a continuous monogram combining them exhaustively. Arranged and written by Sir W. J. Herschel, Bt., M.A. Society for Promoting Christian Knowledge, London. E. S. Gorham, New York. 1911. Pages 514. Price 5s.

The extended title accurately describes the character of the book. It is useful for the ordinary purposes of a harmony and also for the combined narrative, not perfectly done, to be sure, but only skilfully done, on the opposite page. The text is luminous and inviting and convenient.

A. T. Robertson.

Spiritual Sabbathism. By Abram Herbert Lewis, D.D. Plainfield, N. J. 1910. The American Sabbath Tract Society. Pages 223.

The author of this volume is a Sabbatarian, but he approaches the subject, as the title of his work indicates, from an unusual standpoint. It is not the ceremonial or ecclesiastical observance of the seventh day as an act in itself pleasing to God, which he urges but the spiritual value of the Sabbath to the religion and life of man. There is a good deal of irrele-

vant learning and discussion in the book along with a very good historical survey of the Sabbath question through the centuries. In places Scripture is emptied of its meaning by the allegorical or symbolical method of interpretation. The author comes out upon the conclusion that man needs consecrated labor for six days and consecrated rest for one. With this conclusion most of the Christian world would agree. He then further concludes that no other than the seventh day can ever be a real Sabbath. For this latter conclusion he advances no sound reasons. It is impossible to see how any day could be more sacred for the Christian than the day on which his Lord rose triumphant over death and the grave.

The Beginning and the Ending. Some thoughts on the Book of Relevation. By E. M. Smith, author of "The Zodia," "The Mystery of Three," "The Mystery of Seven." London, 1911. Elliot Stock. 46 pages. 1 shilling.

A cryptic argument for the obvious fact that Jesus is the beginning, in grace, and the ending, in judgment, of the church.

V. PRACTICAL THEOLOGY.

Souls in Action. Studies in Christianity Militant. By Harold Begbie. New York. George H. Doran Company.

The famous author of "Twice-Born Men" has continued his religious and psychological studies and extended them into adjacent and broader fields. The instances of conversion in the second book are more varied, including both men and women, and persons from higher levels of living, than are those described in the author's first volume. Some effective arguments are given in support of the proposition that Christianity is preeminently divine and the only religion whose spiritual fruits and victories entitle it to universal acceptance. The real thesis of the book is "the seeker becomes a saver." Conversion is a radical experience which exhibits itself in a militant life of righteousness.

The scene of operation is the West London Mission. The author's aversion to ritualism and ecclesiasticism, is in con-

stant evidence. The normal evangelical church receives scant justice. The volume is unnecessarily marred by the introduction of the writer's theological dogma of the annihilation of the wicked. Mr. Begbie is at his best in the description of the psychological phenomena of Christian experience.

BYRON H. DEMENT.

The Pre-Eminence of Christ. Sermons, lectures and outlines. Autobiography. Sermons by William Thompson. By W. A. Crouch, D.D. The Western Baptist Publishing Co. Kansas City, 1911.

This volume is published in response to a request made by the North Liberty Baptist Association, of Missouri, asking that the author "publish a volume of as many as twenty-five sermons." Instead of a literal compliance Dr. Crouch expanded into eleven chapters the sermon on "the Pre-Eminence of Christ," which called forth the request, and added other sermons, lectures and outlines from his own pen, an autobiography, and two sermons by Rev. William Thompson, one-time president of William Jewell College, whom he characterizes as "the most eloquent and unique character that has appeared among men in many centuries"—an appraisment which the two sermons, although very good ones, hardly justify.

The most important part of the book is the discussion of "The Pre-eminence of Christ" in the first eleven chapters, which it would have been wiser, perhaps to publish as a volume by itself.

The thought is vigorous and soundly orthodox, elevating Jesus Christ to the supreme position in the entire realms of theology and morality. Dr. Crouch has a mind of native logical ability. The style corresponds, being elevated in tone and energetic in diction and construction. Sometimes the author exhibits a tendency to extravagance of statement, under the impulse of great enthusiasm, as in the above quoted reference to a beloved teacher and preacher, and in his reference to William Jewell College as "an enterprise destined to be the mightiest elevating and regenerating force that God has sent the nation since its birth." On several accounts one can easily forgive the extravagance of these statements.

We sincerely hope that in the publication of this attractive volume the desire of the author, expressed in the preface, may be realized, "that some things I had felt, thought and spoken might go into some immortal record."

C. S. GARDNER.

Social Solutions in the Light of Christian Ethics. By Thomas C. Hall, Professor of Christian Ethics in Union Theological Seminary, New York. Eaton & Mains, New York; Jennings & Graham, Cincinnati.

In most respects this is an admirable book. In the first place, the author studies the ethical ideal of Christianity, and also our present social order, as to their essential, fundamental principles. The Christian ideal of society is a brotherhood of men under a divine Father. The present social order he defines as "a competitive commercial industrialism, with profits as incentive to action, and private possession of the productive tools and opportunity as its goal." The Christian ideal he, of course, finds to be inconsistent in some essential respects with this order.

He then proceeds to discuss at some length the various proposals for the rectification of the social order, such as the classical political economy (which is hardly a proposal to change the existing order, rather a justification of it in principle), the single tax, Socialism in its several forms, and the various less radical movements for social reform. There are several interesting and important chapters; but to our thinking there is no more important chapter in the book than that upon "Social Thinking and Education," for unquestionably there can never be any adequate adjustment of our stupendous social difficulties until a generation is trained up to "social thinking," a generation of men and women who will bring to this great task an intelligent comprehension of the nature of society and the causes of the present maladjustment, and who will be guided by a perfect social ideal—the Kingdom of God.

But while we commend the book most heartily in its most important features, there are some faults. For instance, the author is extreme in saying that the present social order "no more

reflects the teachings of the Kingdom of God than did the social order which put Jesus to death." If that be true, then Christianity has accomplished nothing in the way of social amelioration. Again, we do not quite agree when he insists that the man-woman-child group is fundamental; important, we should say, but not quite fundamental. The *fundamental* thing is the individual; at any rate, the individual is the unit of value, for there is no value conceivable except in terms of consciousness, and there is no consciousness except in the individual. We also think that the author goes astray in his chapter on "Political Machinery and the Kingdom." To insist that the ballot should be placed in the hands of the negro in order to develop in him the sense of social responsibility is not scientific and not Christian. Experience has shown too well that to follow this policy is to go too fast in the social education of that race. There must first be laid in negro character a foundation on which this sense of social responsibility may be developed through the exercise of the suffrage.

But notwithstanding some faults, Mr. Hall has given us a book of real value, and we hope that it may have a wide reading among the subscribers to this Review.

C. S. Gardner.

The Problem of Unity. Preface by the Right Hon. Lord Kinnard. London, 1911. Robert Scott. vii+210 pages. 2, 6.

This volume is composed of addresses at the sixty-third annual conference of the Evangelical Alliance, held in Dublin last year. There are sixteen addresses by nine contributors, dealing with "the problems of unity" under various aspects.

One is impressed with the conservative and rational view of the "problem" taken by practically all the speakers; by the frank recognition of very great difficulties to the union of Protestantism and the utter impossibility of a general union of Christendom so long as the Roman and Greek churches continue in the line of their history. It is gratifying to find little disposition to minimize doctrine or to compromise principle for the sake of formal union. "Comprehension without compromise" is recognized as the only possible policy of true Chris-

tians in seeking union. Strong emphasis is placed upon the fact of unity in all the parts of the redeemed body of Christ. The "unity of the Spirit" needs only to be recognized and guarded in the bonds of peace to promote fellowship and ultimate union.

The volume should be studied by all who pray for the union of Christ's disciples and even more by any who are so far unwilling to see progress toward that unity for which the Master Himself so eagerly prayed.

W. O. Carver.

Servant of God and Other Sermons. By W. B. Selbie, M.A., Principal of Mansfield College, Oxford. New York, 1911. Hodder and Stoughton (Geo. H. Doran Co.). Pages 299. Price $1.75.

These sermons develop the Scripture teaching concerning the Suffering Servant—Isaiah 53, and the Cross, in the New Testament. The fulfillment of the famous chapter of Isaiah in Jesus Christ is shown with great ability and scholarship. Principal Selbie is abreast of the best modern knowledge, and at the same time loyal to the fundamentals of the faith. He writes with freshness and force and great persuasiveness. There is a distinction in his style commensurate with the dignity of the theme.

A. T. Robertson.

The Early Letters of Marcus Dods, D.D. Edited by his son, Marcus Dods, M.A., Advocate. New York and London. 1910. Hodder and Stoughton. Pages 390. Price $1.75 net.

These letters stop at the point where Marcus Dods is called to the pastorate of the Renfield church, Glasgow, July 22, 1864. There are many delightful touches in these fresh and joyous epistles to his sisters and intimate friends. The pen pictures of men like Rainy, Innes, Candlish, Whyte are interesting. But it is Marcus Dods himself that attracts one in these letters.

It is a great human document, the story of how a really great soul met supreme disappointment with Christian resignation and searching of heart. For six years he was a pro-

bationer and was rejected by some thirty churches before he was finally called to Glasgow. He was naturally much discouraged and tempted to give up the ministry, but he held on. In the end, as all the world knows, Dr. Dods came to be Principal of New College and one of the greatest Biblical scholars of his day. There will doubtless be another volume of later letters, but these "Early Letters" have a power all their own. They speak words of cheer to every minister whose path is difficult and steep.

A. T. Robertson.

In the Cloudy and Dark Day. By the Rev. George H. Knight. New York, 1910. George H. Doran Co. Pages 181. Price $1.25 net.

Few modern writers of devotional literature have a firmer grip on the essentials of the religious life with a fresher spirit than Mr. Knight. He is not hackneyed nor does he strain after novelty. He does find blessed teaching in unsuspected nooks and corners, but he knows also how to dip his bucket in the deep well.

Threshold Grace. By Percy C. Ainsworth. New York, 1911. Fleming H. Revell Co. Pages 127. Price 50c.

This devotional study of the Psalms is in the same rich spiritual vein now so well known, that of the lamented author of "The Pilgrim Church." What a calamity the world has met in the untimely death of this gifted man! His style equals his thought.

A. T. Robertson.

Practical Pedagogy in the Sunday School. By A. H. McKinney, Ph.D. New York. Fleming H. Revell Co. 16mo. cloth, net 50c.

Dr. McKinney is a well-known Sunday-school worker and has the happy faculty of presenting in every day language and in concise form some of the results of the best pedagogical learning of our day. The average teacher will be greatly helped by a thoughtful perusal of this simple, vital and timely little volume.

Doctrinal Unity and Organic Union of the Lord's People. By R. K. Maiden, (Western Baptist Publishing Co.) Kansas City, Mo. Pages 71, Price 10c.

A series of editorials originally published in *The Word and Way,* of Kansas City and now appearing in pamphlet form. They seek to set forth a Scriptural basis for Christian union. Union is desired and the author believes it will come along the line of religious awakening, softening denominational frictions and exalting Scriptural authority.

VI. MISCELLANEOUS.

The Life of Alexander Maclaren, Preacher and Expositor. By David Williamson, with a chapter by Rev. J. H. Shakespeare, M.A. London. 1910. James Clarke & Co. Pages 265. Price six shillings.

On May 5, 1910, Alexander Maclaren, one of the world's greatest preachers, passed away at the ripe age of eighty-four. Early in June his "Life" appears. With a little wonder at the rapidity with which it was produced one eagerly takes up the book to learn more of him about whom the whole world has known something for many years. And it contains a good deal that has not been known—facts about his early life, glimpses of his methods and ideals of work, personal impressions and estimates of the quality and power of his preaching, extensive quotations from various sources. All this is very interesting and more or less valuable and possibly the best that could be done now. But one cannot escape the feeling that it is scrappy and inadequate, that it was gotten out to catch with sales the interest that was aroused by the death of the great preacher. Let us hope that it is not the definitive and final "Life". Surely such a subject is worthy of a great biography. In the meantime let us be grateful for the present work which is both readable and valuable. Dr. Maclaren's career in the pulpit has been one of the most instructive and influential in the whole history of preaching. His life and the reading of his sermons have great lessons for the preaching and preachers of to-day and of all time.

W. J. McGlothlin.

Democracy and the Party System in the United States. By M. Ostrogorski. New York. 1910. The Macmillan Company. $1.75 net.

The masterful author of this book is a progressive Russian and was one of the most active members of the first Duma. After the triumph of the reaction leading to the dissolution of the Duma he undertook the revision and abridgement of his great work, *Democracy and the Organization of Political Parties,* for the benefit of a large circle of American and European readers, and, accordingly, came to this country to study our latest political developments. The results are given to the public in this volume, devoted exclusively to the United States. The book may well be classed with De Toqueville's great work and Bryce's *American Commonwealth,* and, like those books, is more valuable because written by a clear-eyed and broad-minded foreigner. What is brought over from the author's original two-volume work has been thoroughly revised and brought up-to-date and much new matter is added. The political and social evolution of the United States has inevitably rendered some parts of the work of the wise and patriotic founders obsolete. They could not forsee the history and destiny of their country. They did not anticipate the flood of Democracy rising above the gates erected, nor the all-pervading development of Party, nor the ominous coming of conquering plutocracy. These factors—Democracy, Party and Plutocracy—have completely altered the direction of government and gone far to make the Constitution a dead letter. Extra-constitutional forms have developed, which have frequently superseded or encroached upon the constitutional order. Now the author's contention is that to understand the American government of to-day one must study well these extra-constitutional forms; that the body and soul of this extra-constitutional system are to be found in the parties with their elaborate organization, which have grown up concurrently with the Union; that, along with the constitutional government, this extra-constitutional system should be studied, and

that, not by the statesman, or student of government only, but by every citizen, who would contribute to the progress of the nation and the betterment of the civic life. It is to the study of the evolution of the party system and its actual workings, that this book is devoted. Many a minister will find data here well worth his study and use. GEO. B. EAGER.

The Sea Kings of Crete. By Rev. James Baikie, F.R.A.S. With 32 full-page illustrations from photographs. New York, Macmillan Company; London, Adam and Charles Bloch. Pages 274. $2.00 net.

Twenty years ago this book would have been an impossibility. We were still under the pall of the Homeric "legends". True, Schliemann had startled the world by his discoveries at Troy. But there were skeptics in abundance. Now Mycenæ has come to be a name that marks a great and splendid civilization covering a millennium or two before the "historic" Greece that we know. Schliemann has vindicated Homer. Then Evans began his work at Knorros in Crete. To-day a whole new world parallel, perhaps antecedent to, Mycenæ stands revealed. Minos is no longer myth. The Labyrinth is known, the wonderful Palace at Knorros. Pictures of ladies dressed in the latest Parisian styles have been found three thousand years old. Curious linear writing on clay tablets may be the precursor of the Greek tongue. For hundreds of years there was a great Cretan Empire of the Sea on a par with the power of Egypt and Babylon. It came to a sudden end, perhaps by conquest. But the veil has been partially lifted from one of the darkest periods of human history. It is all graphically told and beautifully illustrated in this volume.

A. T. ROBERTSON.

The New Nationalism. By Theodore Roosevelt, with an introduction by Ernest Hamlin Abbott. New York, 1910. The Outlook Company. xxi+268 pages. $1.50 net.

Mr. Roosevelt is the extremely rare combination of prophet and statesman; the seer and the actor. His tour of the country in 1910 was marked by some notable addresses, and his cam-

paign of that season was further executed through the columns of *The Outlook*. He has at no time spoken more nobly and more comprehensively of the national virtues and ideals that are to be cherished and achieved by the citizenship of America. The immediate influence of his campaign for ideals was limited by the direct bearing it had on an impending election and by the insistent questioning of his motives. But he spoke words of permanent value which are here presented under the headings "The New Nationalism," "The Old Moralities," "The Word and the Deed," "The New Nationalism and the Old Moralities." Mr. Abbott is an enthusiastic Boswell to Mr. Roosevelt. Dr. Lyman Abbott contributes in a closing chapter an "Historical Summary" of the principle of Federalism which may be said to be the formative principle in the "New Nationalism." There are many still who draw back from Mr. Roosevelt's intense Federalism but not many who dare openly repudiate the ethical demands he makes upon our nationalism.

The doctrines herein set forth with the well-known vigor and often with the characteristic vehemence of the ex-President's intense personality are to play an increasingly great part in our national development.

W. O. Carver.

Impressions of Mexico with Brush and Pen. By Mary Barton. With twenty illustrations in color. New York, 1911. The Macmillan Company. xi+164 pages. $3.00 net.

The pen pictures of this volume are not without value, being told with vivacious interest, with good descriptive power, and with many a smart side remark. It is the physical more than the human that is described, but the human gets into the picture more or less all the way along.

The rare beauty and charm lie in the contribution of the brush which has given us a score of exquisite pictures. The natural scenes are caught and held for us, with just enough of idealization to make them the best and truest art. They are such as you linger over and carry in the gallery of the imagination, exalted for having seen them.

Syntax of Classical Greek from Homer to Demosthenes. Part two. By Basil Lanneau Gildersleeve with the co-operation of Charles William Emil Miller, of Johns Hopkins University. American Book Co., New York and Cincinnati. 1911. Pages 190, 332. Price $1.50.

It is gratifying to note the appearance of another volume in Dr. Gildersleeve's great work on Greek Syntax. It is to be hoped that the remaining volumes may come out with more speed. The present volume is mainly a discussion of the doctrine of the Greek Article by Prof. Miller. It is on the whole the most elaborate treatment of the article in English. Practically every use of the article is copiously illustrated. The general plan of Part One is pursued. There is the minimum of discussion with a wealth of illustration, the examples arranged in chronological order. This plan makes the work a mine of information for students who wish to study the syntax on the historical plan.

A. T. Robertson.

The Durable Satisfactions of Life. By Charles W. Eliot. New York. T. Y. Crowell & Company. Pages 198. $1.00.

Ex-President Eliot appears well in these essays—all except the last one, the now famous "Religion of the Future". He here plays the role of a prophet and outlines modern Unitarianism as the coming religion. It is hard to believe that he is right in his forecast. Unitarianism has always been the coming religion, but it has not come and will never come in our judgment. The other essays do not trench upon theology and it must be confessed that Dr. Eliot is more satisfactory in the ethical than the religious sphere. He has a ripe culture and a rich experience of life at its best in that line and knows how to express it in language of great beauty. "The Happy Life", "Great Riches" and "John Gilley" divide honors with the essay which gives the title to the book.

The case of John Gilley is that of a typical New England pioneer who came of sturdy stock and who conquered the wilderness and helped lay the foundation of the greatness of American life. He is chosen as a representative average man

who is not remembered long after he dies, but whose life was eminently worth living. A. T. Robertson.

A Pocket Dictionary of Greek and English Languages. Compiled by Prof. Karl Feyerabend, Ph.D., of Cöthe, Germany. Part I. Greek-English. Langenscheida'sche Verlagsbuchhandlung, Berlin-Schöneburg. The International News Co., New Kork, 1911. Pages 419.

The book is convenient, but not exhaustive nor wholly authoritative.

The Antigone of Sophocles. Translated into English verse. By Joseph Edward Harry, Professor of Greek in the University of Cincinnati. Cincinnati, 1911. Robert Clarke Co. Pages 69. Price $1.00 net.

There is an introduction which sketches the story in *King Oedipus* and the *Seven Against Thebes.* The translation of the *Antigone* is done with great ability and vividly reproduces the power of this wonderful drama. Prof. Harry is one of the foremost Greek scholars of the day.

American Baptist Year Book. 1911. J. G. Walker, D.D., Philadelphia. American Baptist Publication Society. 252 pages. 50c.

The editor has a very difficult task in which he gets far from gratifying coöperation on the part of the clerks and secretaries on whom he must largely depend for his material. Still one cannot but think that it would easily be possible to give more completely and accurately the officers of State bodies. There are many omissions and errors in these that even a little pains ought to have avoided. There are errors in the titles of periodicals and other faults in their treatment.

From no other source can we get the information here supplied and it is provided by the Society at a loss. It ought to have a very wide circulation as a reference book.

The Jaws of Death, Or In And Around the Canons of the Colorado.. By Prof. Edwin J. Houston, A.M., Ph. D. (Princeton). Illustrated by H. Weston Taylor. Philadelphia, 1911. The Griffith and Rowland Press. 395 pages, $1.25 net.

Volume III of "The Young Mineralogist Series" by the popular and prolific author of books for boys, intended to teach

various types of science. In this volume Mormons and Indians are introduced for adding to the adventure and interest of studying mineralogy in the mountains and canons of the West.

What Dreams May Come. A Study in Failure. By Florence Nevill. Boston. Sherman, French & Co. 1910. 75 cents net.

The story of an atheist who was brought by the faith of a little child to feel that there might possibly be some future. It is another symptom of the regnant doubt of the times and of the wistful longing for light and certainty.

The Great White North. The Story of Polar Exploration from the Earliest Times to the Discovery of the Pole. By Helen S. Wright. New York. 1910. The Macmillan Company. Pages 487. $2.50 net.

It is a fascinating story which is here told. The North Pole has had a strange charm for hundreds of daring spirits through the ages. The northern lights have thrown a weird spell over the imagination of the most resolute of men. They have dared the great white silent places and many have died in the endeavor to reach the Pole. Peary has at last reached the goal and the spell is at last broken. But it is all told in this volume and the many illustrations add greatly to the reader's interest. Cook's claims are mentioned, but are not accepted.

The Ifs of History. By Joseph Edgar Chamberlin. Philadelphia. 1907. Henry Altemus Company. Pages 203. 50 cents.

A very interesting way of studying history is pursued in this volume, wherein twenty-two strategic events in history are taken up and speculations presented concerning the very different course history would have taken had the immediate issue been different. As illustrations we may cite "If Charles II had accepted the kingship of Virginia", "If Abraham Lincoln's father had moved southward, not northward", "If the Moors had won the Battle of Tours". Incidentally evidence is presented for belief in the guiding hand of Providence, although the author does not insist on this.

We Young Men. By Hans Wegener. Introduction by Sylvanus

Stall. Philadelphia. 1911. Vir Publishing Company. Pages 204. Manila paper, 70 cents net.

A manly discussion upon the highest human plane of "the sexual problem of an educated young man before marriage". The appeal is to "purity, strength and love", developed with skill and aided by practical instruction.

Questions for High-Churchmen. By R. J. Cook. With historical and explanatory notes. Eaton & Mains; and Jennings & Graham. 1910. Pages 59. 25 cents net.

A vigorous challenge to the High-church party in the Anglican and American Episcopal Church to face the facts of history that render more than absurd their exclusive claims and conviction of folly, if nothing worse, in their professions of desire for unity of the whole body of Christians. If this party deserves any attention at all this little book will serve the purpose well.

The Need of Revising Morals and Laws. A lecture delivered by Lady Cook (neé Tennesall Claflin). London. 1910. Hayman, Christy & Lilly. Pamphlet. Discussing sexual standards and women in politics. One penny.

The Piano Forte and Its Music. By Henry Edward Krebbiel. 1911. Scribner's. Pages 320. With portraits and illustrations. $1.25 net.

The Longtail Monkey and Other Stories. By Mary Helen. Nashville, Tenn. 1910. Publishing House of M. E. Church. Pages 143. 75 cents.

Millennial Dawnism. By I. N. Haldeman, D.D. New York. 1910. Charles C. Cook. Pamphlet.

Highways and Byways in Cambridge and Ely. By the Rev. Edward Conybeare. With illustrations by Frederick L. Griggs. 1910. The Macmillan Company. Pages 450. $2.00 net.

An ideal guide for an ideal tourist or a resident student.

Script and Print. By Philip L. Jones, D.D. Philadelphia. 1911. Griffith & Rowland Press. Pages 54. 25 cents net.

Described in a sub-title as "a practical primer for use in the preparation of manuscript and print". Practical suggestions concerning punctuation, capitalization, etc., etc., usually accurate and helpful, but not always with sound explanation of the reasons for the usage.

BOOKS REVIEWED

Adeney, Walter F.: The Theology of the New Testament..... 442
Ainsworth, Percy C.: Threshold Grace..... 474
Appel, H.: Kurzgefasste Kirchengeschichte fur Studierende... 433
Baikie, James: The Sea Kings of Crete..... 477
Barton, Mary: Impressions of Mexico with Brush and Pen..... 478
Begbie, Harold: Souls in Action..... 469
Broughton, Len G.: The Kingdom Parables and Their Teaching 467
Brown, Charles: Heavenly Visions..... 468
Bunker, Alonzo: Sketches from the Karen Hills..... 457
Carus, Paul: Truth on Trial..... 452
Chamberlain, Joseph Edgar: The Ifs of History..... 481
Conybeare, Edward: Highways and Byways in Cambridge and Ely 482
Cook: The Need of Revising Morals and Laws..... 482
Cook, R. J.: Questions for High-Churchmen..... 482
Crouch, W. A.: The Pre-Eminence of Christ..... 470
Cushman, Herbert Ernest: A Beginner's History of Philosophy 449
Day, Thomas Franklin: The New Bible Country..... 467
Dobschütz, Ernest von: The Eschatology of the Gospels..... 462
Dods, Marcus: The Early Letters of Marcus Dods..... 473
Eliot, Charles W.: The Durable Satisfactions of Life..... 479
Eppens, Edward H.: The Dilemma of the Modern Christian... 447
Fenwick, Malcolm C.: The Church of Christ in Korea..... 457
Feyerabend, Karl: A Pocket Dictionary of Greek and English Languages 480
Field, Claude: Mystics and Saints of Islam..... 457
Fundamentals, The—A Testimony to the Truth..... 452
Garvie, Alfred E.: Christian Life and Belief..... 451
Gildersleeve, Basil Lanneau: Syntax of Classical Greek from Homer to Demosthenes..... 479
Gout, Raoul: L'Affaire Tyrrell..... 434
Grist, William Alexander: The Historic Christ in the Faith of Today 439
Guerrant, Edward O.: The Galax Gatherers..... 458
Haldeman, I. N.: Millennial Dawnism..... 482
Hall, Thomas C.: Social Solutions in the Light of Christian Ethics 471
Harnack, Adolph: Neue Untersuchungen zu Apostelgeschichte und zur Abfassungszeit der Synoptischen Evangelien.... 459
Harnark, Adolf: Monasticism: Its Ideals and History..... 435
Harry, Joseph Edward: The Antigone of Sophocles..... 480
Hastings, James, and others: Encyclopedia of Religion and Ethics. Vol III..... 438
Hastings, James: The Great Texts of the Bible..... 461
Helen, Mary: The Longtail Monkey and Other Stories..... 482
Henson, H. Hensley: Westminster Sermons..... 434
Herrington, N. B.: The Lantern of Diogenes..... 451
Herschel, W. J.: A Gospel Monogram..... 461
Hobart, Alvah S.: A Key to the New Testament..... 468
Houston, Edwin J.: The Jaws of Death, or In and Around the Canons of the Colorado..... 480
Illingworth, J. R.: Divine Transcendence and its Reflection in Religious Authority 445

Jones, John P.: The Modern Missionary Challenge..... 454
Jones, Maurice: St. Paul the Orator..... 463
Jones, Phillip L.: Script and Print..... 482
Kinsley, William W.: Man's Tomorrow..... 445
Knight, George H.: In the Cloudy and Dark Day..... 474
Knowling, R. J.: Messianic Interpretation and Other Studies.. 464
Krebbiel, Henry Edward: The Piano Forte and Its Music..... 482
Latimer, Robert Sloan: With Christ in Russia..... 456
Lewis, Abram Herbert: Spiritual Sabbathism..... 468
Mabie, Henry C.: The Divine Reason of the Cross..... 442
McComb, Samuel: Christianity and the Modern Mind..... 449
McGiffert, Arthur Cushman: Protestant Thought Before Kant.. 441
McGlothlin, W. J.: Baptist Confessions of Faith..... 436
McKinney, A. H.: Practical Pedagogy in the Sunday School.. 474
Maiden, R. K.: Doctrinal Unity and Organic Union of the Lord's People 475
Marshall, Newton H.: Jesus and the Seekers..... 455
Mathews, Shailer: A History of New Testament Times in Palestine—175 B. C.—7 A. D..... 446
Merrell, Edward H.: The Person of Christ..... 454
Morgan, G. Campbell: The Study and Teaching of the English Bible 467
Muir, Pearson M'Adam: Modern Substitutes for Christianity... 453
Nevill, Florence: What Dreams May Come..... 481
Ostrogorski, M.: Democracy and the Party System in the United States 476
Otto, P.: Goethe und Darwin: Darwinismus und Religion..... 454
Pfleiderer, Otto: The Development of Christianity..... 431
Philip, Dietrich: Euchiridion or Hand Book of the Christian Doctrine and Religion..... 436
Pierson, A. T.: Knowing the Scriptures..... 466
Pollard, Alfred W.: The Records of the English Bible..... 464
Priest, The: By author of "Letters to His Holiness"..... 447
Problem of Unity, The: Addresses before the Evangelical Alliance 472
Robertson, A. T.: John the Loyal..... 460
Roosevelt, Theodore: The New Nationalism..... 477
Schaff-Herzog Encyclopaedia of Religious Knowledge, The New. Vol IX..... 439
Selbie, W. B.: Servant of God and Other Sermons..... 473
Sheldon, Henry C.: New Testament Theology..... 444
Smith, E. M.: The Beginning and the Ending..... 469
Souter, Alexander: Novum Testamentum Graece..... 466
Studies in the Synoptic Problem..... 458
Tabrum, Arthur H.: Religious Beliefs of Scientists..... 453
Torrey, David G.: Protestant Modernism or Religious Thinking for Thinking Men..... 448
Truth of Christianity, The..... 453
Walker, J. G.: American Baptist Year Book..... 480
Weber, Phil. C.: Das Problem des Heilsgeschichte Nach Röm, 9-11..... 463
Wegener, Hans: We Young Men..... 481
Weiss, D. Johannes: Der Erste Korintherbrief..... 465
Westberg, Friedrich: Zur Neutestamentlichen Chronologie und Golgotha's Ortslage 462
Williamson, David: The Life of Alexander Maclaren, Preacher and Expositor..... 475
Wright, Helen S.: The Great White North..... 481